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1935

The Urdu Teacher

BY

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AUTHOR OF

PUNJABI GUIDE,

ENGLISH TO PUNJABI

VOCABULARY, ETC.

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The Urdu Teacher.

PREFACE.

Most great men in thus making their bow before the public have something new to speak of, some fresh discovery to illustrate, or, if it be a scholastic work, some shorter method of reaching the goal of perfection in the subject treated of. Not being one of these, however, I naturally make my curtsey in their wake and tender you my humblest apologies for having drawn your attention without being able to satisfy your curiosity. In the little work I now put before you, I have said nothing new, and have nothing new to say. I have differed but slightly from my predecessors in the arrangement of the several parts of speech, and I fear used a good many hackneyed terms. It is to this slight difference of arrangement and treatment, however, that I would draw particular attention. The mathematical student must have all the axioms, postulates and enunciations "at his finger tips" before he can, with anything like accuracy, work out a deduction from Euclid. Is it not so? Many among you learnt this truth before you were twelve, a good many more got "whacked" by your worthy pedagogues for failling to see it at a later age, and *perhaps* a few remain to hear it now. However that may be, the similarity between the mathematical and philological student remains the same. To the true linguist the rules of syntax represent Euclid's enunciations, and the lesser, but still more true regularities of a language, the axioms and postulates By thoroughly committing these rules to memory, and by faithfully grasping their true import, the linguist is as able to place a word correctly in any given sentence as the mathematical student is to place a line or point within a given circle etc. On reading this the student will at once say :—Yes; I can quite understand the benefit derived from committing the rules of syntax to memory, nay more, I am willing to admit that they must be committed to memory before they become of any practical use, but what about the irregularities? What about the idioms? Do you mean to say that for every idiom you would have a separate rule? And if not, what then? Quite so: I have long a go seen the difficulty referred to, and I am willing to allow that it is sometimes easier to commit an idiom to memory than to set that idiom to rule. On the other hand there is in every language a preponderating regular portion of grammar which can, and should be set to rule. It is to this portion that I draw particular attention. Master it sensibly aud systematically as I have shown you, and the remainder will come in good time. For those Munshis who preach an opposite doctrine, who tell their pupils that syntax is all "bunkum," I have only words of pity and scorn.

Languages are conveniently supposed to be in either of four stages of development *viz.*, the Syntactical, the Agglutinated, the Inflectional and the Analytical. The first two may be here allowed to pass without any comment, the Urdu language being at present between the Inflectional and the Analytical stages. This fact is worth bearing in mind. If Urdu was entirely in the Inflectional stage, then the arrangement of words in a sentence would be. practically speaking, immaterial, while if wholly Analytical, the reverse would hold good. The student will see in the course of this work that neither is exactly the case. Presentday Urdu presents a good many points of similiarity with the fourth or Ana-

lytical stage. Highly cultivated languages may be said to be entirely Analytical : Witness English and French. It does not follow, however, that by developing into the Analytical and by forsaking the peculiarities of the Inflectional, a language becomes more easy to acquire. On the whole, the reverse is the case. English is a much more difficult language than Urdu.

Acquiring a knowledge of a foreign language is beyond doubt a long and arduous study, but to the intelligent, observant student it ought to be at least one of the most interesting, for it cannot be denied that knowledge of any one language means an intimate knowledge of the people speaking that language. Are there any more interesting peoples than your Aryan brethren of to-day, scions of that great and common ancestor who in the dim unrecorded " long ago" strode as conquering hero where you now stand, as the, representatives of the greatest sovereign that ever held sway over India ? What a vista is opened up when we think of what has happened between then and now ! You can take it that every Englishman speaking the Vernacular, forcibly reminds the Native of India of that common origin, helps him to welcome as a blessing the return of the Elder Brother after his long sojourn in the West, and more than anything I know of, serves to foster respect on both sides. With all its faults, I hope my little work will assist you in obtaining a knowledge of this great Vernacular.

To those authors whose works I have freely used—whether wittingly or otherwise—I here proffer my humblest excuses. To me Urdu is, practically, a foreign language ; English entirely so. The difficulties I have had to contend with will, therefore, be readily understood—and mistakes, it is hope condoned. For many years past I have been in the habit of committing to memory passages and rules from the best English writers on Urdu and of testing their suitability during tuitional hours. The result is what you now have before you. Chief among these works I may mention :—The works of Duncan Forbes ; The works of the present Secretary to the Board of Examiners, Calcutta ; Holroyds Manual ; Kempson's Manual ; Phillip's Manual ; Pincott's Hindi Manual ; Kellogg's Hindi Grammar ; Platt's Grammar, and a host of others, For me to touch upon the good or bad points of any one of these would perhaps be to elucidate the known by the unknown, but I cannot help saying that Colonel Rankingg's " Urdu prose Composition" and Kellogg's " Hindi Grammar" are simply of untold value to the student of the Vernacular. A greater percentage of my students have passed since the publication of these two works.

My best thanks are due to those officers of Umballa and elsewhere who have so kindly and cordially helped me from time to time, and without whose help I am afraid I should never have been able to finish the work. I also take this opportunity of tendering my warmest thanks to Maulvie Ahmed Shah of Tanada District, Hoshiarpore, who has given me great assistance and advice especially in the Mss portion of the work.

To the critc I have also a word to say, and that is, that all criticisms "will be thankfully received." Writing in a strange tongue and printing at an inferior press, led me to fore-see a not quite satisfactory result. I therefore determind to limit the number of copies in the present instance and bring out a second and corrected edition. Any additions, corrections or suggestions will be gratefully received by the Author.

JAWAHIR SINGH.

DEDICATED.

TO

All British officers and soldiers serving in the Indian Empire,

BY

humble admirer of British genius.

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ی - e
ے e
ے ai

ئے ئیے
یے e
یے ai

و = o
وَ = au
آور aur
آ ā

CHAPTER I.

The Alphabet.

NAME.	Detached form	English.	Final	Medial.	Initial	Combined form in Urdu.			In English.		
						Finial.	Medial.	Initial.	Final.	Medial.	Initial.
alif	ا	a&c	ا	ا	ا	کیا	پاپ	ابتر	kíyá	páp	abtar
be	ب	b	ب	بـ	بـ	تب	صبا	بک	tab	sabá	bak
pe	پ	p	پ	پـ	پـ	تاپ	سپر	پاک	táp	sipar	pák
te	ت	t	ت	تـ	تـ	سات	ستن	تد	sát	stan	tad
ṭe	ٹ	ṭ	ٹ	ٹـ	ٹـ	پٹ	پٹاک	ٹار	paṭ	paṭák	ṭár
se	ث	s	ث	ثـ	ثـ	ثالث	بثر	ثابت	salis	basr	sábit
jím	ج	j	ج	جـ	جـ	هج	فجر	جان	hajj	fajr	ján
che	چ	ch	چ	چـ	چـ	سچ	سچت	چیر	sach	suchit	chír
he	ح	h	ح	حـ	حـ	فتح	سحر	حال	fath	sihr	hál
khe	خ	kh	خ	خـ	خـ	بیخ	فخر	خشک	bekh	fakhr	khushk
dál	د	d	د	د	د	خلد	ددا	دس	khuld	dadá	das
ḍál	ڈ	ḍ	ڈ	ڈ	ڈ	مند	ڈهونڈ	ڈف	mund	dhúnd	daf
zál	ذ	z	ذ	ذ	ذ	کاغذ	حزف	ذات	kághaz	hazf	zát
re	ر	r	ر	ر	ر	غیر	راري	راج	ghair	rárí	ráj
ṛe	ڑ	ṛ	ڑ	ڑ	ڑ	مڑ	بڑا	ڑوڑا	muṛ	baṛá	ṛoṛá
ze	ز	z	ز	ز	ز	راز	سزا	زمام	ráz	sazá	zamám
zhe	ژ	zh	ژ	ژ	ژ	پاپژ	مژده	ژاله	pápuzh	muzhda	zhála
sín	س	s	س	سـ	سـ	سلیس	سسر	سار	salís	susar	sár
shín	ش	sh	ش	شـ	شـ	غش	عشر	شب	ghash	'ashr	shab
swád	ص	s	ص	صـ	صـ	حرص	قصه	صرف	hirs	kissa	sarf
zwád	ض	z	ض	ضـ	ضـ	بعض	قضا	ضبط	b'az	kaza	zabt

NAME.	Detached form	English.	Final.	Medial.	Initial.	Combined form in Urdu.			In English.		
						Final.	Medial.	Initial.	Finial.	Medial.	Initial.
toe	ط	*t*	ط	ط	ط	ضابط	قطب	طاب	*zábit*	*kutb*	*táb*
zoe	ظ	*z*	ظ	ظ	ظ	حافظ	لظی	ظالم	*háfiz*	*lazá*	*zálim*
'ain	ع	*'a&e*	ع	ه	ء	طماع	لعاب	عابد	*tammá'*	*lu'áb*	*'abid*
ghain	غ	*gh*	غ	غ	غ	فراغ	لغت	غار	*firágh*	*lught*	*ghár*
fe	ف	*f*	ف	ف	ف	طرف	لفظ	فدوي	*taraf*	*lafz*	*fidwí*
káf	ق	*k*	ق	ق	ق	طاق	لقب	قضا	*ták*	*lakab*	*kazá*
káf	ک	*k*	ک	ک	ک	لک	لکد	کافر	*lak*	*lakad*	*káfir*
gáf	گ	*g*	گ	گ	گ	مگ	مگس	گاد	*mag*	*magas*	*gád*
lám	ل	*l*	ل	ل	ل	غسل	مُلک	لمس	*ghusl*	*mulk*	*lams*
mím	م	*m*	م	م	م	ملوم	مُمد	مال	*malúm*	*mumidd*	*mál*
nún	ن	*n*	ن	ن	ن	من	منال	نعل	*man*	*manál*	*n'al*
wáo	و	*w*	و	و	و	مُو	موت	وار	*mú*	*mot*	*wár*
he	ه	*h*	ه	ه ھ	ه	غصه	مها	هرج	*ghussa*	*mahá*	*harj*
ye	ي	*y&o*	ی	ي	ي	طاقي	مین	یاور	*tákí*	*men*	*yáwar*

The above letters are all written and read from right to left, not from left to right as in English.

It will be observed that the following nine letters do not alter in form whether initial, medial, or final, nor do they unite with any letters following them except in some "Shikasta" manuscripts :—

ا د ڈ ذ ر ڑ ز ژ و

Many Urdu letters have no exact equivalents in English. Their correct pronounciation can, therefore, only be acquired by ear, and by daily careful practice. Ask your Munshi to repeat them over slowly several times, then try to imitate him At first trial, some of the sounds appear hard to acquire, but

e is really nothing to despair of; all that is required is care and practice. urate pronounciation is half the battle in acquiring a speedy and useful know-ge of a language. I find from many year's experience, that a student who has uired a correct pronounciation of a thousand words, is far more likely to ceed at his examination than another with a knowledge of two thousand, but se pronounciation is incorrect, Accurate pronounciation means accurate ing.

The following notes will, it is hoped, help the student when studying by elf.

ت has no English equivalent. In pronouncing it, press the tongue against front teeth, not against the gums, as is done in pronouncing the English *t*.

ط more nearly correspondes to the English *t*, In pronouncing it, turn up tip of the tongue towards the roof of the mouth.

ث has two sounds. The Arabs sound it like *th* in the word "*thing*," e the Persians and Indians pronounce it like our *s* in the word "*Sir*."

ج is pronounced nearly as *ch* in the word "*chip*". It is invariably soft.

ح is a much stronger aspirate than the English *h*; pronounce it as *h* in word "*haunt*."

خ is said to be pronounced exactly as *ch* in the Scotch word "*loch*." ch and Welsh students are particularly good at this sound. In the Roman acters it is represented by *kh*

د has no equivalent in English. In pronouncing it press the tongue well nst the front teeth, not against the gums.

ڈ nearly corresponds to the English *d*. In pronouncing it, turn the tip of tongue well up towards the roof of the mouth.

ذ has two sounds. The Arabs sound it like soft *th*, while the Persians and ans pronounce it like the English *z*.

ر is more forcibly sounded than the English *r*. Give it a slight rolling d.

ڑ like the ڈ requires the tip of the tongue to be raised well towards the of the mouth.

ژ has no English equivalent. It is, however, very nearly represented by etter *z* in the word "*azure*." It is a Persian letter, and of rare occurrence rdu.

ش answers to the English *sh*.

ص is pronounced by Indians nearly as the English *s*, but the Arabs give it a more hissing sound.

ض in the mouth of an Indian is sounded like the English *z*, but the Arabs give it a sound between *d* and *dh*.

ط is nearly sounded like ت

ظ is nearly sounded like ز

ع is a strong guttural. There is no English equivalent.

غ has no English equivalent. Like the preceding, it is a strong guttural. In transliteration, it is represented by *gh*.

ق is strongly guttural, and when correctly pronounced, comes from the lower muscles of the throat.

The correct pronounciation of the last seven letters can only be attained by ear, and with the assistance of a good Munshi.

گ has always the hard sound of the English *g*, in the word "*grass*."

ن at the end of a word, and preceded by a long vowel, has the nasal sound of the French *n*. In the begining of a word it has the sound of the English *n*.

ه as an aspirate answers to the English letter *h* in the word "*head*." At the end of a word, when preceded by فتحه *fatha* (or short *a*,) it has little or no sound. At the end of Arabic derivatives it is sometimes written with two dots (ۃ) and has the sound of ت

VOWELS.

Besides the above thirty-five letters, which are all reckoned as consonants, there are the following three primitive vowels :—

The first is called فتحه *fatha* or short *a*, and is represented by the sign ـَ written over the letter to which it belongs. Its sound is that of the short *u* in the word "*fun*" (فن). In transliteration it is denoted by short *a*.

The second is called كسره *kasra*, and is denoted by the sign ـِ written underneath the letter to which it belongs. It has the sound of the short *i* in the word "*sin*" (سن). In the Roman character it is represented by short *i*.

The third is called the ضمه *zamma*, and is shown by the sign ـُ written over the letter to which it belongs. It corresponds to the short *u* sound in "*full*" (فل). In English it is represented by short *u*.

A consonant accompanied by any one of the three primitive vowels is said to be "*movable*," or as the Natives of this country call it متحرک mutaharik.

A consonant unaccompanied by one of the vowels is said to be "*inert*" or ساکن sákin.

The above three short vowels are rendered long in the following manner : — The فتحه fatha, or short *a*, when followed by ا alif *inert*, combines with the latter and takes the sound of the English *a* in the word "*wall*" (وال). In the Roman Character it is represented by á.

The کسره kasra, or short *i*, when followed by ی *ye inert*, combines with the latter and has the sound of the English *i*. in the word "*peel*" (پیل). It is represented in English by *í*. The ی *ye* in a similar position, but unaccompanied by کسره kasra, has the sound of *a* in the English word "*pate*."

The ضمه zamma, or short *u*, when followed by و *wáo inert*, unites with the latter and assumes the sound of the English *u* in the word "*rue*" (رو). It is represented in English by *ú*. The و *wáo* in a similar position, if unaccompanied by ضمه zamma, has the sound of *o* in the English word "*pore*."

The diphthongal sounds are :—

When the فتح fatha, or short *a*, is followed by the letter و *wáo*, it has the sound of the English *ou* in the word "*pound*." In transliteration, however, it is represented by *au*.

Further when the فتح fatha, or short *a*, is followed by the letter ی *ye inert*, it unites with the latter and has the sound of *ai* in the English word "*aisle*" or of the letter *i* in the English word "*wise*."

The orthographical symbols are :—

تشدید tashdíd, or "*strengthening*," is written thus ـّ over the letter to which it belongs, and shows that the letter is doubled ; as the letter م mím in ضمه zamma.

جزم jazm, or "*amputation*" is written (thus ـْ) over the letter to which it belongs, and denotes that the latter is not movable by any of the three primitive vowels ; as the letter ر *re* in مرد mard.

همزه hamza is written (thus ـٔ) over the body of the word to which it belongs. It nearly corresponds to the English hyphen. In Urdu, when one syllable ends in a vowel, and the next begins with one, the mark همزه hamza is placed between the two vowels ; as in the word لاؤن láúu. It is also sometimes written as in the word طائر táir. In Persian it denotes the genitive case, as will be seen later on.

وَصْلَه wasla, or *union*, is written (thus ـٰ over an Initial ا alif of Arabic words in construction, and serves to show that the ا alif is to be elided in pronunciation *e. g.* بيتُ المال "*bait ul-mál.*"

تنوين tanwín, "*having the sound of n,*" is only found in the end of Arabic words and is formed by doubling the vowel of the last letter. In Urdu, it is only found in the case of the vowel فَتْحَه fatha, or short *a*, but in Arabic, it is found with ضَمَّه zamma and كسره *kasra* also *e. g.* قصداً "*kasdan.*"

FIGURES.

The following are the figures as used in Urdu :—

۱	۲	۳	۴	۵	۶	۷	۸	۹	۰
1	2	3	4	5	6	7	8	9	0

They are written and read from left to right as in English, E. g. ۱۸۹۷ stands for the present year 1897.

Besides these, the letters of the Alphabet have also certain numerical values assigned them, and are chiefly used in recording historical events, the deaths of great personages &c. The method by which this is done, is to form a short sentence, of single or double meaning, including letters of the exact numerical value required. The short vowels, of course, count as nothing, and double letters are only reckoned once. The title of the text book باغ وبهار "*bágh-o-bahár,*" which has been appointed for the Higher and Lower Standard Examinations, is a very good example of this method of recording dates.

The letters with their respective values are as follows :—

ضظغ *	ثخذ	قرشت	سعفص	كلمن	حطى	هوز	ابجد
1000 900 800	700 600 500	400 300 200 100	90 80 70 60	50 40 30 20	10 ۹ ۸	۷ ۶ ۵	۴ ۳ ۲ ۱

Here it will be seen that ب denotes two, ا one, غ one thousond, ر six, ب two ه five, ا one, ر and two hundred. The total numerical value of these numbers, *viz* 1217, is the date denoted by the above title, باغ وبهار "*bágh-o-bahár.*"

As a first step in reading and pronunciation, the student should go carefully through the following words and their English meanings. It will be well if he pronounce them aloud, once or twice, to his Munshi. This is by far the quickest method of learning the alphabet and of obtaining a correct knowledge of their pronunciation.

اُستاد	*ustád*, a teacher, a master.	دونون	*donon*, both.
مُسافر	*musáfir*, a traveller.	هاتھ	*háth*, the hand.
صاحب	*sáhib*, Sir, Mr. &c.	ایک	*ek*, one
خوش	*khush*, happy, pleased.	خبر	*khabar*, news.
بات	*bát*, a word, an affair.	وقت	*wakt*, time.
جہاز	*jahází*, a ship.	خط	*khat*, a letter, epistle,
مُعطر	*mu'attar*, scented, perfumed.	سفارش	*sifárish*, recommendation.
طوفان	*túfán*, a storm, a hurricane.	صندوق	*sandúk*, a box.
پانی	*pání*, water.	آج	*áj*, to-day.
دودھ	*dúdh*, milk.	کام	*kám*, work.
گیہون	*gehún*, wheat.	ضرور	*zarúr*, necessary.
دن	*din*, a day.	غلطی	*ghalti*, a mistake.
روز	*roz*, a day.	کتاب	*kitáb*, a book.
عقلمند	*'aklmand*, wise.	عنایت	*'ináyat*, a favor.
نیل	*nil* indigo.	علام الغیوب	*'allámu-l-ghuyúb*, he who knows the invisible God.
شہر	*shahr*, a city.		

Chapter II.

Gender.

There are only two Genders in the Urdu language, the Masculine and the feminine. To decide the Gender of a lifeless thing, is therefore, a matter of no small difficulty. The following rules should be all committed to memory :—

Rule I. All names of males are masculines, *e. g.* مرد *mard*, a man, گھوڑا *ghorá*, a horse.

Rule II. Most names of precious stones, rocks, metals, and alloys are masculine. *e. g.* سونا *soná, gold*, مرمر *marmar*, marble ; تامبرا *támbrá*, copper. رانگا tin *rángá*.

Exception قلعی *kal'i*, tin ; چاندی *chándi*, silver.

RULE III. The names of large objects, as compared with small ones, are Masculine. *e. g.* گاڑا *gárá*, a large cart, as compared with گاڑی *gári*, a small cart which is feminine.

RULE IV. All the letters of the Alphabet whose names end in a consonant except ہ and ھ are masculine.

RULE V. Names of the heavenly bodies are masculine. *e. g.*, آفتاب *áftáb* the sun ; مشتری *mushtarí*, Jupiter ; مریخ *mirikh*, mars.

Exception زہرہ *zuhra*, venus is feminine.

RULE VI. Names of the twelve months of the year and of the seven days of the week are masculine. *e. g.* ماگھ *mágh*, January, February سوموار *somwár* Monday

RULE VII. Most nouns ending in ان *án* are masculine. *e. g.* ڈھان *dhán*, a hedge ; ستھان *sthán*, a place.

RULE VIII. Most Hindi nouns ending in ا *alif* are musculine. کلگا *kalgá*, *amaranthus* ; کلما *kulmá*, a sausage ; کنبا *kunbá*, a family.

Exception Diminutives ending in یا *yá*, are feminine. *e g.* ڈبیا *dibiyá*, a small box

Exception 2 pure Sanskrit words in ا *alif* are feminine.

RULE IX Nouns ending in و and او are generally masculine. *e. g.* چھینکاو *chhenkáo* sequestration of property ; دیجو *dijo*, a dowry.

Exceptions بو *bú*, a smell ; ناو *náo*, a boat ; بھو *bhu*, the earth ; بالو *bálú*, sand, آبرو *ábrú* honor, رینو *renú*, sand ; پو *pau*, the one on dice ; راوچاؤ *ráw-cháw*, endearment and some more, all of which are feminine.

RULE X. Nouns ending in پن *pan*, پنا *pana* and پا *pá* are masculine. *e. g.* بچپن *bach-pan*, childhood ; بڑاپن *bará-pan*, greatness ; بڑھاپا *burhápá*, old age ; جوہری پنا *jauhari-pana*, the trade of a jeweller.

RULE XI. Hindi nouns ending in ج *jan*, are generally masculine. *e. g.* ساوج *sáwaj*, sport, game.

RULE XII. Nouns ending in ہ *h* are generally masculine *e. g.* پنجہ *panja* a claw.

Exception When the ہ *h* is preceded by the long vowels ا *alif* or و *wáo* the noun is generally feminine. *e. g* پرواہ *parwáh*, care ; پوہ *poh*, dawn ; راہ *ráh*, a road; دھاہ *dhah*, a noise

Exception 2 دفعة *daf'a time* ; توبة *toba*, repentance ; لوثة *loth*, a corpse ; فاختة *fákhta*, a dove, and some others are feminine.

Exception 3 Arabic nouns ending in ة (ĭ) are feminine. *e. g.* سائبة *sá,ibat*, a female slave.

Rule XIII.—Arabic nouns having an initial ا *alif*, and another ا *alif* for the fourth letter, are generally masculine. *e. g.* اتصاف *ittisáf*, description; praise; اتصال *ittisál*, union, nearness ; اتفاق *ittifák*, friendship; ابلاغ *iblágh*, carrying.

Rule XIV.—Arabic nouns having an initial ت *te* and the third letter doubled, are generally masculine. *e. g.* تأخر *tá,akhkhur*, delay ; تأسف *ta,ssuf*, sorrow, regret ; تألم *ta,llum*, melancholy ; تأهل *ta,hhul*, marrying.

Rule XV.—Arabic nouns having an initial ت *te* and ا *alif* for the third letter, are generally masculine. *e g.* تدارك *tadáruk*, retaliation ; تداول *tadáwul*, tradition ; تداخل *tadákhul*, insertion ; تجاهل *tajahul*, indifference.

Rule XVI.—Arabic nouns having ان *in* as first syllable, and ا *alif* for the fifth letter, are generally masculine. *e. g.* انتشار *intishár*, confusion ; انتظار *intizár*, expectation.

Rule XVII.—Arabic nouns having ا *alif* for initial letter ت *te* for the third and again ا *alif* for the fifth letter, are generally masculine. *e. g.* اجتماع *ijtimá*, the act of collecting ; اجتناب *ijtináb*, continence ; ابتذال *ibtizál*, vileness ; ابتسام *ibtisám*, cheerfulness.

Rule XVIII.—Arabic nouns having است for their first syllable, and ا *alif* for the sixth letter, are generally masculine. *e. g.* استحسان *istihsán*, approvin استخلاص *istikhlás*, liberty, freedom.

Rule XIX.—The generality of Arabic nouns beginning with م *mím*, are masculine. *e. g.* ماجرا *májará*, circumstances ; ماخذ *mákhaz*, origin, متألف *mutá,llif*, one who carries favor with another ; مباح *mubáh*, a legal act ; مجمر *majmir*, a censer.

RULES FOR THE FEMININE GENDER.

* RULE I.—All names of females are feminine. *e. g.* دائی *dá,í,* a milk nurse ; عورت *'aurat,* a woman.

Exception قبیلہ *kabila.* a wife, is masculine.

RULE II.—Most names of rivers are feminine. *e. g.* گنگا *gangá,* the River Ganges ; جمنا *jamná,* the River Jamná.

Exception سون *son,* the River Sone ; سندھ *Sindh,* the River Indus, are both masculine.

RULE III.—Nouns ending in ا *alif* received unaltered from the Sanskrit are generally feminine. *e. g.* سندھیا *sandhyá,* twilight ; سنجھا *sanjhá,* evening ; اِچھا *ichchhá,* desire, wish.

RULE IV.—Most nouns ending in ی *i,* are feminine. *e. g.* مانڈی *mándí,* a kind of starch ; مالتی *máltti,* a bud.

Exception پانی *páni,* water ; موتی *moti,* a pearl ; دہی *dahí,* curds ; گھی *ghí,* clarified butter ; جی *jí,* life ; ہاتھی *háthi,* an elephant ; امی *ami* nectar, with a few more, are all masculine.

RULE V.—Hindi nouns ending in وت *wat,* وٹ *wat,* ہٹ *hat,* are feminine. *e. g.* دیوٹ *díwat,* a lamp stand ; دھمکاہٹ *dhamkáhat,* chiding ; بناوٹ *banáwat,* pretence.

RULE VI.—Nouns from the Persian ending in ش *shin,* are mostly feminine. *e g.* سفارش *sifárish,* recommendation ; سازش *sázish,* collusion.

RULE VII.—The bases of Hindi and Persian verbs when used as nouns are generally feminine. *e. g.* مار *már,* a beating ; پہنچ *pahunch,* arrival.

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*NOTE 1—Compound words follow the gender of the last word. *e. g.* لشکرگاہ *lashkar-gáh,* a camp, is feminine because the word گاہ *gáh,* a place, is feminine.

NOTE 2—A word containing any of the eight letters ث ص ض ط ظ ع and ق may be considered as of Arabic origin.

NOTE 3—Words containing any of the letters خ ذ ز or غ can only be of Persian or Arabic origin.

NOTE 4—Words containing the letter ژ can only be of Persian origin.

NOTE 5—Words containing any of the letters چ پ or گ can only be of Persian or Indian origin.

NOTE 6—Words containing any of the letters ڈ ٹ or ڑ can only be of Indian origin.

NOTE 7—A noun may be masculine in one district and feminine in another. Many good Urdu writers are at variance regarding the gender of several nouns.

Exception کھیل *khel*, playing; دھکیل *dha kel*, pushing; ناچ *nách*, dancing; رنگ *rang*, colouring, and a few more, are all masculine.

RULE VIII.—Arabic derivatives ending in the servile ت *te*, are feminine. *e. g.* سعادت *sa'ádat*, happiness; سکوت *sakút*, silence; سکونت *sakúnat*, residence.

RULE IX.—Arabic derivatives with ت *te* for initial letter and ی *í* in the final second syllable, are nearly all feminine. *e. g.* تاثیر *tásír*, effect, impression; تاخیر *tákhír*, delay; تالیف *tálíf*, composition.

Exception تعویز *ta'wíz*, an amulet. Most writers acknowledge this word as being the only exception to the above rule.

RULE X. Arabic derivatives ending in ا *alif*, are mostly feminine. *e. g.* ابتدا *ibtidá*, beginning; انتہا *intihá*, end.

The following is a list of the most common words of doubtful gender :—

آبشار	*ábshár*, m. f. a waterfall.	التماس	*iltimás*, m. f. supplicating.
اثبات	*isbát*, m. f. confirmation.	بٹیر	*bater*, m. f. a kind of quail.
افسر	*afsar*, m. f. a crown.	برف	*barf*, m. f. ice, snow.
بطخ	*batakh*, m. f. a duck.	بنور	*banwar*, m. f. a creeper, vine.
بین	*bain*, m. f. a word, speech.	پال	*pál*, m. f. shelter; a sail.
تانت	*tánt*, m. f. catgut, sinew.	تھک تھک	*thak thak*, m. f. hard work.
تھیس	*thes*, m. f. a knock, a blow.	جارج	*júrj*, m. f. an adulterine.
چرچا	*charchá*, m. f. report, rumour.	چشم	*chashm*, m. f. the eye.
خلعت	*khil'at*, m. f. dress &c.	دام	*dám*, m. f. any kind of rope.
دوار	*dwár*, m. f. a gate or door.	ڈر	*dar*, m. f. fear.
دید	*did*, m. f. sight, seeing.	ڈھک	*dahak*, m. f. a cave, a cavern.

NOTE 8—With regard to inanimate objects, is supposed to be less offensive to the Native ear to use the masculine for the feminine than to use the feminine for the masculine.

NOTE 9—English nouns received unaltered into the Urdu language, are generally treated as being of the feminine gender.

رجو	*rajú*, m. f. a rope or string.	مین	*mín*, m. f. fish ; the sign pisces.
سج	*saj*, m. f. shape, appearance.	ستُت	*stuti*, f. m. praise, eulogeg.
سُوفار	*súfár*, m. f. the notch of an arrow.	سرم	*sram*, m. f. fatigue, toil.
		سُول	*súl*, m. f. cholic.
سیم	*sem*, m. f. the flat bean.		
عرُوس	*'arús*, m. f. a spouse.	صندُوق	*sandúk*, m. f. a box.
کانس	*káns*, m. f. *saccharum spontaneum.*	فکر	*fikr*, f. m. thought, care.
		کٹک	*katak*, m. f. an army.
کُچ	*kuch*, m. f. the breasts.	کدل	*kadal*, m. f. *musa sapientum.*
کھاج	*khái*, m. f. the itch.	کھول	*khol*, f. m. a case or sheath.
گھاٹ	*ghát*, m. f. a landing place.	گھس	*ghus*, m. f. entering.
لکھت	*likhat*, m. f. a letter or missive.	مُٹھ	*muth*, m. f. the fist ; grasp.
لکھن	*likhan*, m. f. any kind of writing.	مدار	*madár*, m. f. *asclepias gigantea.*
مزار	*mazár*, m. f. tomb, grave.	مستک	*mastak*, m. f. the head.
معدن	*ma'dan*, m. f. a mine ,a guarry.	مِن	*mani*, m. f. a gem.
منگیتر	*mongetar*, m. f. one betrothed.	موٹ	*mot*, m. f. a bundle.

The following are the usual methods of forming the feminine from the masculine :—

RULE I.—Nouns ending in ا *alif* usually form their feminine by changing the ا *alif* to ی *i. e. g.* لڑکا *larká*, a boy, makes لڑکی *larki*, a girl ; بیٹا *betá*, a son, makes بیٹی *beti*, a daughter.

RULE II.—A great many nouns ending in a consonant, form their feminine by simply adding ی *i e. g.* بھیڑی *bherí*, an ewe, from بھیڑ *bher*, a ram.

RULE III.—Nouns already ending in ی *i* generally form their feminine by shortening this letter to the corresponding short vowel, and then adding ن *nin*, *e. g.* دھوبن *dhobin*, a washerwoman, from دھوبی *dhobi*, a washerman.

Rule IV.—Nouns ending in a consonant, denoting trades and occupations, usually form their feminines by the addition of ارن *in* or نی *ní*. *e. g.* لوہارن *lohárin*, a blacksmith's wife, from لوہار *lohár*, a blacksmith; سُنارنی *sunární*, a goldsmith's wife, from سُنار *sunár*, a goldsmith.

Rule V.—A few names of animals &c., are treated in the same manner. *e. g.* پریتنی *pretní*, a female ghost, from پریت *pret*, a male ghost; کاگنی *kágní*, a female crow, from کاگ *kág*, a male crow.

Rule VI.—The feminine is sometimes formed by an entirely different word, *e. g.* مرد *mard*, a man, takes عورت *'aurat*, a woman for the feminine; باپ *báp* father, takes ما *má*, mother.

Rule VII.—Some nouns form their feminines by adding انی *áni*, to the masculine. *e. g.* مہترانی *mihtaráni*, a sweeper's wife, from مہتر *mihtar*, a sweeper, مُلّانی *mullání*, a teacher's wife, from مُلّا *mullá*, a teacher.

Rule VIII.—The Persian words نر *nar*, a male, and مادہ *máda*, a female, are sometimes prefixed to denote the genders. *e. g.* نرگاؤ *nar-gáo*, a bull, مادہ گاؤ *máda-gáo* a cow.

Rule IX.—Arabic nouns used in Urdu form their feminines by adding ہ, *h*, to the masculine. *e. g.* عاشق *'áshik*, a male lover, makes عاشقہ *'áshika*, a female lover; عربی *'arabí*, Arabian, makes عربیہ *'arabía*.

Rule X.—The following with some others are irregular :—

بیگ	*beg*, a lord.	بیگم	*begam*, a lady.
خان	*khán*, a lord.	خانم	*khánam*, a lady.
راجا	*rájá*, a Prince.	رانی	*rání*, a Queen.
بھائی	*bhái*, a brother.	بہن	*bahin*, a sister.
سسر	*susar*, a father-in-law.	ساس	*sás*, a mother-in-law.
مامو	*mámú*, an uncle.	ممانی	*mamání*, an aunt.
بھینسا	*bhainsá*, a male buffalo,	بھینس	*bhains*, a female buffalo.

گورا	*gorá*, a cocksparrow.	گوریا	*goriyá*, a hen sparrow.
هاتھی	*háthí*, a male elephant.	هتھنی	*hathní*, a female elephant.

To test his knowledge of the foregoing rules, the studen should now try to determine the gender of the followin simple words :—

رعیت	*r'aíyat*, a subject, a tenant.	منگل	*mangal*, Tuesday.
رفاہ	*rafáh*, affluence.	تساہل	*tasáhul*, conniving at.
رفو	*rafú*, darning.	انتقال	*intikál*, transporting.
رکاو	*rukáo*, hindrance.	انخفاف	*inkhifáf*, levity.
رکھوارا	*rakhwárá*, a keeper.	استمتاع	*istimtá*, enjoying.
پتھر	*patthar*, a stone.	مخلص	*mukhlis*, a bachelor.
لوھا	*lohá*, iron.	پرسش	*pursish*, asking.
لوھج	*lohaj*, bell-metal.	کھیل	*khel*, playing.
لوہ	*lúh*, a hot wind.	واقعات	*wáki'át*, accidents.
گھوڑا	*ghorá*, a horse.	عطا	*'atá*, a gift.
رسا	*russá*, a rope.	لڑکپن	*larkpan*, childhood.
کوٹھا	*kothá*, a storehouse.	لرزہ	*larza*, a trembling.
مکان	*mankán*, a place.	پاو	*páu*, a quarter.
انقلاب	*inkilób*, revolution.	پانو	*pánw*, the foot.
تبسم	*tabassum*, a smile.	پرواہ	*parwáh*, care, concern.
تجسس	*tajassus*, spying.	چاند	*chánd*, the moon.
تجرید	*tajríd*, solitude.	بھادون	*bhádon*, August.-September.
تجویز	*tajwíz*, plan, contrivance.	لکڑی	*lakrí*, wood, a staff.

Commit to memory the following useful words :—

NOUNS.

ادب	*adab*, m. politeness, etiquette.	چاہ	*cháh*, f. desire.
آدمی	*ádmí*, m. a human being.	چاول	*cháwal*, m. rice.
بات	*bát*, f. speech ; an affair.	دانا	*dána*, m. grain.
پادشاہ	*pádsháh*, m. a King.	روح	*ráh*, f. the soul.
تباہی	*tabáhí*, f. ruin, wreck.	موم	*mom*, m. wax.

ADJECTIVES.

خاموش	*khámosh*, dumb, silent.	کالا	*kálá*, black.
نزدیک	*nazdík*, near.	سیاہ	*siyáh*, black.
نیا	*nayá*, new.	سہل	*sahl*, easy.
ہرا	*hará*, fresh, green, verdant.	دور	*dúr*, far, distant.
گورا	*gorá*, white ; a European.	دوتا	*dotá*, doubled, bent.

VERBS.

دکھنا	*dukhná*, n. to pain, to ache.	گھسنا	*ghusná*, n. to enter.
دینا	*dená*, a. to give ; to allow.	مارنا	*márná*, a. to smite, to beat.
رونا	*roná*, n. to weep, to cry.	نکلنا	*nikalná*, n. to come out.
سڑنا	*sarná*, n. to rot.	تننا	*tanná*, a. to stretch.
سیکھنا	*sikhná*, a. to learn.	پیرنا	*pairná*, to swim.

CHAPTER III.

THE DECLENSIONS.

Although most Urdu grammarians reckon only three distinct cases; *viz.* The Nominative, the Genitive, and the Accusative, yet, I prefer adhering to the more intelligible—if less accurate—method of recognising eight separate cases. They are called the Nominative, Genitive, Dative, Accusative, Ablative, Locative, Agentive and Vocative. Their particular import and uses will be noticed later on in this work.

The case endings are all obtained by placing certain post Positions, or particles, after the noun. The most common of these post positions or particles with the cases they follow, are as under :—

* Nominative.	has no post position.
Genitive.	کا-کے-کی *ká, ke, kí, of.*
Dative.	کو-تئیں *ko, ta,ín, to.*
Accusative.	کو *ko, to,* or crude like the Nominative.
Ablative.	سے *se,* from, with, by.
Locative.	میں-پر-تک-لگ *men-par tak-lag,* in, on, up to.
Agentive.	نے *ne,* by.
Vocative.	is preceded by ای *ai,* or by ہے *he,* &c.

There are only two numbers in Urdu ; *viz.* The Singular denoting one, and the Plural more than one.

All Urdu nouns are conveniently divided into Two Declensions, and each Declension is again sub-divided into two Varieties. There are thus two Declensions and four Varieties.

*The First Declension First Variety, includes all masculine nouns ending in ا *alif* or ان *án.*

The First Declension Second Variety, includes all other masculine nouns of whatever ending.

The Second Declension First Variety, includes all feminine nouns ending in ی *i* or ؤ *ú.*

The Second Declension Second Variety, includes all other feminine nouns of whatever ending.

This division is so simple, that given the gender, no student should ever be at a loss to decline any noun in the language.

*Note 1—In the older Urdu writings, other forms of these post positions are frequently met with, but as they are not to be imitated by the beginner, it has been thought undesirable to give them here.

Note 2—Six out of the above eight cases are termed oblique, or, as styled by some writers, Formative ; *viz.* The Genitive, Dative, Accusative, Ablative, Locative and Agent cases.

*Note 3—There are few nouns of the latter termination (ان) *án* in Urdu, and need give the student no anxiety.

EXAMPLES.

*I.—First Declension First Variety.

تارا *tárá*, m. a star.

	SINGULAR.			PLURAL.		
N.	تارا	*tárá*, a star.		تارے	*táre*, stars.	
G.	تارے کا-کے-کی	*táre-ká,-ke,-kí*, of a star.		تارون کا-کے-کی	*táron-ká-ke-kí*, of stars.	
D.	تارے کو	*táre-ko*, to a star		تارون کو	*táron-ko*, to stars.	
Ac.	تارا	*tárá*,	the star.	تارے	*táre*,	the stars.
	تارے کو	*táre-ko*,		تارون کو	*táron-ko*,	
Ab.	تارے سے	*táre-se*, from a star		تارون سے	*táron-se*, from stars	
Loc.	تارے میں-پر	*táre men-par*, in, on a star.		تارون میں-پر	*táron-men-par*, in, on stars.	
Ag.	تارے نے	*táre-ne*, by a star.		تارون نے	*táron-ne*, by stars.	
Voc.	ای تارے	*ai táre*, O star.		ای تارو	*ai táro*, O stars !	

* II.—First Declension Second Variety.

مالی *máli*, m. a gardener.

	SINGULAR.			PLURAL.		
N.	مالی	*máli*, a gardener.		مالی	*máli*, gardeners.	
G.	مالی کا-کے-کی	*máli-ká,-ke, kí*, of a gardener.		مالیون کا-کے-کی	*máliyon-ká, ke-kí*, of gardeners.	
D.	مالی کو	*máli ko*, to a gardener.		مالیون کو	*máliyon ko*, to gardeners.	
Ac.	مالی	*máli*	the gardener.	مالی	*máli*,	the gardeners.
	مالی کو	*máli-ko*.		مالیون کو	*máliyon-ko*,	
Ab.	مالی سے	*máli se*, from a gardener.		مالیون سے	*máliyon-se*, from gardeners.	
Loc.	مالی میں-پر	*máli men,-par*, in, on a gardener.		مالیون میں-پر	*máliyon,-men,-par*, in, on gardeners.	
Ag.	مالی نے	*máli-ne*, by a gardener.		مالیون نے	*máliyon-ne*, by gardeners.	
Voc.	ای مالی	*ai máli*, O gardener !		ای مالیو	*ai máliyo*, O gardeners.	

*Note 1.—In the First Declension First Variety, The Vocative Singular is very often like the Nominative, uninflected. *e. g.* ای بیٹا *ai betá*, for ای بیٹے *ai bete*, O son !

Note 2—Such words as بندہ *banda*, a slave, are nowadays frequently met with uninflected in the Oblique cases Singular. *e. g.* بندہ پر pronounced بندے پر *bande-par*. This custom is getting more common daily.

Note 3—Nouns of the First Declension Second Variety, do not change for the Oblique cases Singular. The only two classes of masculine nouns that do change in the Singular, are those ending in ا *alif* and ان *an*,

Decline in the same way, and write out for your Munshi's correction :—

لڑکا *larká*, m. a boy ; بندہ *banda*, m. a slave ; بیٹا *betá*, m. a son ; موتی *motí*, m. a pearl ; جی *jí*, m. life, soul ; ہاتھی *háthí*, m. an elephant.

*III.—Second Declension First Variety.

لڑکی *larkí*, f. a girl.

SINGULAR.			PLURAL.		
N.	لڑکی	*larkí*, a girl.	N.	لڑکیاں	*larkíyán*, girls.
G.	لڑکی کا-کے-کی	*larkí-ká,-ke, kí*, of a girl.	G.	لڑکیوں کا-کے-کی	*larkíyon-ká,-ke,-kí*, of girls.
D.	لڑکی کو	*larkí-ko*, to a girl.	D.	لڑکیوں کو	*larkíyon-ko*, to girls.
Ac.	لڑکی لڑکی کو	*larkí*, *larkí-ko* } the girl.	Ac.	لڑکیاں لڑکیوں کو	*larkíyán* *larkíyon-ko*, } the girls.
Ab.	لڑکی سے	*larkí se*, from a girl.	Ab.	لڑکیوں سے	*larkíyon-se*, from girls.
Loc.	لڑکی میں-پر	*larkí men-par*, in, on a girl.	Loc.	لڑکیوں میں-پر	*larkíyon men,-par*, in, on girls.
Ag.	لڑکی نے	*larkí-ne*, by the girl.	Ag.	لڑکیوں نے	*larkíyon-ne*, by girls.
Voc.	ای لڑکی	*ai larkí*, O girl. !	Voc.	ای لڑکیو	*ai larkíyo*, O girls.

*NOTE 1.—Feminine nouns never change in the Singular.

NOTE 2.—Feminine nouns ending in ی *í* form the Nominative Plural by adding اَن *án*.

NOTE 3.—The Oblique cases plural of all Urdu nouns, of whatever gender or termination, end in وں *on*, and the Vocative plural is obtained by simply dropping the final ں *nún* of the Oblique cases.

NOTE 4.—There are a few Arabic, Persian and Sanskrit nouns which do not inflect in the Singular, although they end in ا *alif*. *e. g.* راجا پر *rájá-par, on the rájá*, not راجے پر *rájé-par*. Among these are, چچا *chachá* an uncle ; خدا *khudá*, God ; گدا *gadá*, a beggar ; لالا *lálá*, a master ; دریا *daryá*, a river ; ملا *mullá*, a teacher ; پتا *pitá*, a father ; میرزا *mírzá*, a Prince ; صحرا *sahrá*, a desert ; اُستا *ustá*, a barber, and perhaps a few more. Such nouns, however, are not reducible to any hard and fast rule, so the Student had better be guided by practice. Suffice it to say, that proper names and Arabic nouns in ی are generally left uninflected.

IV.—Second Declension Second Variety.

چوٹ *chot*, f. a blow.

	SINGULAR.			PLURAL.	
N.	چوٹ	*chot*, a blow.	N.	چوٹیں	*choten*, blows.
G.	چوٹ کا-کے-کی	*chot-ká,-ke,-kí*, of a blow.	G.	چوٹوں کا-کے-کی	*choton ká-ke-kí*, of blows.
D.	چوٹ کو	*chot-ko*, to a blow.	D.	چوٹوں کو	*choton-ko*, to blows.
Ac.	چوٹ چوٹ کو	*chot*, *chot-ko*, } the blow.	Ac.	چوٹیں چوٹوں کو	*choten*, *choton-ko*, } the blows.
Ab.	چوٹ سے	*chot-se*, from a blow.	Ab.	چوٹوں سے	*choton-se*, from blows.
Loc.	چوٹ میں-پر	*chot-men,-par*, in, on a blow.	Loc.	چوٹوں میں-پر	*choton-men,-par*, in, on blows.
Ag.	چوٹ نے	*chot-ne*, by a blow.	Ag.	چوٹوں نے	*choton-ne*, by blows.
Voc.	ای چوٹ	*ai chot*, O blow !	Voc.	ای چوٹو	*ai choto*, O blows !

Decline in the same way and write out for your Munshi's correction :—

رات *rát*, f. a night ; باگ *bág*, f. a rein or bridle ; بانگ *báng*, f. a sound or cry ; تصویر *taswír*, f. a picture ; بیٹی *beti*, f. a daughter ; کوٹھی *kothí*, f. a small house.

NOTE 5.—Postpositions following nouns in the Singular number, require those nouns to be in the inflected or oblique cases, that is, if the nouns end in ا *alif* or ان *án*. They are also, in most cases, united with the oblique form ون *on* of all Plurals.

NOTE 6.—آنسو *ánsú*, m a tear, has in the oblique Plural آنسوؤں *ánsu,on*, seldom آنسوؤں ; گھاؤ *ghá,o*, m. a wound, has in the oblique Plural گھاؤں *ghá,on*, seldom, گھاؤوں ; پانو *pánw*, m. the foot, has in the oblique Plural پاؤں *pá,on*, seldom پانوں ; گانو *gánw*, m. a village, has in the oblique Plural گاؤں *gá,on*, seldom گانوں The ن *nún* being sometimes elided in the Singular of such nouns, it is only from the context that we can tell whether the Singular or Plural is meant. *e. g.* پاؤں پر *pá,on par*, may mean , on the foot, or, on the feet. گائے *gá,e*, f. a cow, makes in the oblique Plural گاؤں *gá,on*, which is the same as the oblique Plural of گانو *gánw*, a village. The context alone can determine which is meant. روپیہ *rupiya*, a rupee has روپئے *rupa-e*, for the Nominative Plural. Feminine diminutives ending in یا such as ڈبیا *dibiyá*, a small box, form the Nominative Plural by simply adding ں *nún*, to the Singular, and the oblique cases Plural by changing the ا *alif* to و *wá*. Masculine nouns ending in ان *án*, retain the nasal *h* in the oblique cases Singular, but drop it in the Plural. Feminine nouns ending in ن *nún*, nasal, reject it in the Plural and substitute hamza. *e. g* بھون *bhaun*, f. the eyebrow takes بھوئیں *bhau,en*, in the Nominative Plural.

*The Rules regulating the use of کا-کے-کی *ká, ke, kí,* are very simple, and as follows :—

RULE I.—Whenever the governing word is masculine, and in the Nom tive case, کا is used. *e. g.* دریاکاپانی *daryá-ká-páni,* the water of the river. Here governing word پانی *páni* is masculine and in the Nominative case.

RULE II.—Whenever the governing word is masculine, and in an obli case Singular, or any case Plural, کے *ke* is used. *e. g.* دریاکےپانی پر *daryá.ke-páni* on the water of the river. Here we know that the governing word پانی *p* is in the Locative case because it is followed by پر *par,* one of the signs c case, and in accordance with the rule just enunciated, the کا *ká* must be chang کے *ke.*

RULE III.—Whenever the governing word is feminine, in whatever Singular or Plural, کی *kí* is used. *e. g.* دریاکی مچھی *daryá-kí-machchí,* the fi the river. Here the governing word مچھی *machchí* is a feminine noun in Nominative case Singular. Again دریاکی مچھیون کے سر *daryá-kí-machchíyon-ke* the heads of the fish of the river. In this example the governing word یون *machchiyon* is in the oblique Plural.

As an exercise, the Student should try to determine t cases of the following nouns :—

سر پر	*sir-par,* on the head.	پانی تک	*páni-tak,* up to the water
مرد سے	*mard-se,* from a man.	بلّی کو	*billi-ko,* to a cat.
مُنہ مین	*munh-men,* in the mouth.	شہرون کو	*shahron-ko,* to the cities
گدانے	*gadá-ne,* by the beggar.	ٹٹّو پر	*tattú-par,* on the poney.
کُتون کا	*kutton-ká,* of the dogs.	جائے باش	*já,e básh,* place of reside
لڑکے کی	*larke-kí,* of the boy.	چچا	*chachá,* O uncle.
بنگلے پر	*bangle-par,* on the house.	ای مردو	*ai mardo,* O men.
ای دانش	*ai dánish,* O wisdom.	گھر سے	*ghar se,* from the house.

*NOTE 1—Although the rule is to put the Genitive case before the governing word, yet, in reading at least, we meet with the reverse. The Student should not imitate this example, however, until he becomes more advanced.

NOTE 2—The Persian Genitive has the governing word placed first *e. g.* بندۂ پادشاہ *banda-e-pádsi* the slave of the King, or the King's slave.

Commit to memory the following useful words :—

NOUNS.

میز	*mez*, f a table.	شوربا	*shorbá*, m soup, broth.
چوکی	*chaukí*, f. a chair.	روٹی	*roṭí*, f. bread.
پیالہ	*piyála*, m. a glass, a cup.	دُودھ	*dúdh*, m milk.
کھڑکی	*khirkí* f. a window	چا	*chá*, f. tea.
چمچہ	*chamcha*, m. a spoon.	انڈا	*andá*, m. an egg.
کانٹا	*kánṭá*, m. a fork, spur.	آلو	*álú*, m. a potato.
اچار	*achár*, m. pickles.	پھل	*phal*, m. fruit.
سرکا	*sirká*, m. vinegar.	پھول	*phúl*, m. a flower.

ADJECTIVES.

میٹھا	*míṭhá*, sweet.	نیا	*nayá*, new.
کڑوا	*karwá*, bitter.	خُوب صُورت	*khúbsúrat*, beautiful.
پھیکا	*phíká* insipid.	تازہ	*táza*, fresh.
میلا	*mailá*, dirty.	باسی	*básí*, stale.
صاف	*sáf*, clean.	سڑا	*sará*, rotten.
خالی	*khálí*, empty.	گرم	*garm*, hot.
کھلا	*khulá*, open.	ٹھنڈا	*thandá*, cold.
پُرانا	*puráná*, old.	کچا	*kachchá*, raw.

VERBS.

رکھنا	*rakhná*, a. to place, to have.	کھولنا	*khaulná*, n. to boil.
لانا	*lána*, a. to bring.	پکانا	*pakána*, a. to cook.
بھرنا	*bharná*, a. to fill.	دُھنا	*duhná*, n. to be milked.
کھولنا	*kholná*, a. to open.	ڈالنا	*dálná* a to place, to throw.
لیجانا	*lejána*, a. to take away.	بھیجنا	*bhejná*, a. to send.

VERBS.—(*Continued.*)

صاف کرنا	*sáf karná*, a. to clean.	بُلانا	*buláná*, a. to call.
کھانا	*kháná*, a. to eat.	بیٹھنا	*baithná*, n. to sit down.
پینا	*piná*, a. to drink.	اُٹھنا	*uthná*, n. to rise up.
آنا	*ána*, n. to come.	جانا	*jána*, n. to go.
گرنا	*girná*, n. to fall.	چلنا	*chalná*, n. to go, to depa

MISCELLANEOUS.

ابھی	*abhí*, just now.	وہ ہے	*wuh hai*, he, she, or it is
لاؤ	*lá,o*, bring, (imperative).	ہم ہیں	*ham hain*, we are.
بُلاؤ	*bulá,o*, call.	تم ہو	*tum ho*, you are.
لیجاؤ	*lejá,o*, take away.	وے ہیں	*we hain*, they are.
کھولتا	*kholtá*, (he) opens.	ایک	*ek*, one.
لاتا	*látá*, (he) brings.	اور	*aur*, and ; more.
پکاتا	*pakátá*, (he) cooks.	صاحب	*sáhib*, Sir.
ہاں	*hán*, yes.	پڑا	*pará*, (he) fell.
نہیں	*nahin*, no.	اُٹھا	*uthá*, (he) stood up.
میں	*main*, I.	پرسے	*par se*, off.
تُم	*tum*, you.	میں سے	*men se*, out of.
وہ	*wuh*, he, she, or it.	جلدی سے	*jaldí se*, quickly.
میں ہوں	*main hún*, I am.	یا	*yá*, or.
تُو ہے	*tú hai*, thou art.	کیا	*kyá*, what ?

CONVERSATION.

پیالے میں دُودھ ہے	*piyále men, dúdh hai ?*	Is there milk in the c
ہاں صاحب پیالے میں دودھ ہے	*hán sáhib piyále men dúdh hai.*	Yes Sir, there is mil the cup ?
جلدی سے چا لاؤ	*jaldí se chá lá,o.*	Quickly bring the te
میں چا اور دُودھ بھی ابھی لاتا ہوں	*main chá aur dúdh bhí abhí lá'á hún.*	I am just now brin the tea and milk

CONVERSATION—(*Continued*).

آلو میز پر رکھو	*álú mez par rakho.*	Place the potatoes on the table.
ایک چوکی بھی لاؤ	*ek chaukí bhí lá,o.*	Bring a chair also.
یہہ چا پھیکی ہے اور لاؤ	*yih chá phíkí hai, aur lá,o.*	This tea is weak, bring some more.
صاحب کیا کھاتا ہے	*sáhib kyá khátá hai?*	What is the gentleman eating?
وہ روٹی کھاتا ہے اور دودہ پیتا ہے	*wuh roti khátá hai, aur dúdh pítá hai.*	He is eating bread and drinking milk.
کیا سرکا میٹھا ہے	*kyá sirká míthá hai?*	Is vinegar sweet?
نہیں سرکا کڑوا ہے	*nahín, sirká karwá hai?*	No, vinegar is bitter.
یہہ پھول ہے یا پھل	*yih phúl hai yá phal hai?*	Is this a flower or a fruit?
یہہ تازہ پھل ہے	*yih táza phal hai.*	This is a fresh fruit.
وہ باسی روٹی کھاتی ہے	*wuh bási roti khátí hai.*	She is eating stale bread.
وہ لڑکا سڑا آلو کھاتا ہے	*wuh larká sará álú khátá hai.*	That boy is eating a rotten potato.
وہ مرد کہاں جاتا ہے	*wuh mard kahán játá hai.*	Where is that man going?
وہ یہاں آتا ہے	*wuh yahán átá hai.*	He is coming here.
یہہ نئی یا پرانی میز ہے	*yih na,í yá purání mez hai?*	Is this an old or a new table?
یہہ میز نئی ہے اور وہ چوکی پرانی	*yih mez na,í hai aur wuh chaukí purání hai.*	This table is new and that chair old.
کیا وہ گھوڑے پر سے گرا	*kyá wuh ghore par se girá?*	Did he fall off the horse?
نہیں صاحب وہ کھڑکی میں سے	*nahín sáhib, wuh khirkí men se girá.*	No Sir, he fell out of the window.

CHAPTER IV.

THE ADJECTIVE.

The Adjective in Urdu presents very little difficulty, and may be conveniently divided into two great classes ; *viz*, the Declinable and the Indeclinable. The following two simple rules will enable the learner to decide at a glance as to which of these two classes any adjective in the language may belong :—

RULE I.—Adjectives purely Hindi ending in ا *alif* or آن *án*, ordinals ending in آن *án*, and a few Persian Adjectives ending in ہ *h*, are subject to inflection. *e. g.* کالا کاگ *kálá káu*, a black crow ; کالے کاگ *kále kág*, black crows ; کالے کاگ کا *kále kág-ká*, of the black crow ; کالے کاگون کا *kále kágon-ká*, of the black crows. Again, دسوان مرد *daswán mard*, the tenth man ; دسوین مرد کو *daswen mard-ko*, to the tenth man; دسوین رات *daswín rát*, the tenth night. Lastly بیچارہ کُتّا *bechára kuttá*, the poor dog; بیچارے کُتّے نے *bechére kutte-ne*, by the poor dog ; بیچاری لڑکی *bechárí larki*, the helpless girl.

RULE II.—Adjectives ending in any of the other letters remain unchanged. *e. g.* لال کرتی *lál kurtí*, a red jacket ; لال بنگلا *lál bangla*, a red house ; لال بنگلے *lál bangle*, red houses.

NOTE 1.—From the examples given we see that adjectives ending in ا *alif*, آن *án*, a few ending in the Persian ہ *h*, and ordinals terminating in آن *án*, change these terminations to ی *e*, and ین *en*. Whenever they qualify a masculine noun in any case except the Nominative Singular, and that the ا *alif* and ہ *h*, become ی *í* and the آن *án* ین *in*, before feminine nouns in any case Singular or Plural.

NOTE 2.—The most common of the Persian adjectives ending in ہ *h*, subject to inflection, are راندہ *ránda*, rejected ; سادہ *sáda*, plain; عمدہ *'umda*, good, ground ; گندہ *ganda*, fetid, ماندہ *mánda*, tired, خرندہ *khurinda*, gluttonous ; شرمندہ *sharminda*, ashamed ; کمینہ *kamína*, mean ; بیچارہ *bechára*, helpless ; ناکارہ *nákára*, useless ; نادیدہ *nádída*, unseen ; تازہ *táza*, fresh ; دیوانہ *diwána*, mad ; حرامزادہ *harámzáda*, base-born ; یکسالہ *yak-sálah*, annual ; دو سالہ *do-sálah*, biennial ; علیحدہ *'alaihda*, separate.

NOTE 3.—Persian and Arabic adjectives ending in ا *alif* are indeclinable with the exception of جُدا *judá*, separate ; فُلانا *fuláná*, a certain one, and perhaps a few more.

NOTE 4.—Adjectives admit of the postpositions being added when used in a substantive sense. *e. g.* نیکوں نے یوں کہا ہے *nekon-ne yún kahá hai*, the good have thus said.

NOTE 5.—Sometimes, although very seldom, adjectives in ی *í*, are inflected to یا *yá* for the feminine. *e. g.* دُکھیا *dukhiyá from* دُکھی *dukhí*, afflicted.

NOTE 6.—Adjectives ending in آن *án*, like nouns of that termination, are few in number. For an example take بائیں ہاتھ *bá,en háth*, on the left hand, from بایاں *báyán háth*.

Unlike the English, the Urdu Adjective undergoes no change of form to express the comparative and superlative degrees. The method by which the degrees are formed is enunciated in the following two simple rules :—

RULE I.—When two objects are compared, that with which the comparison is made is put in the Ablative case. *e. g.* یہہ کتاب اُس کتاب سے بڑی ہے *yih kitáb us kitáb-se bará hai,* this book is larger than that book. Here یہہ کتاب *yih kitáb* this book, is compared with وہ کتاب *wuh kitáb,* that book, and in accordance with the rule just given, requires the latter to be put in the Ablative case.

RULE II.—The superlative degree is expressed by making reference to the word سب *sab,* all, either expressed or understood. *e. g.* یہہ درخت سب سے بلند ہے *yih darakht sab-se buland hai,* this is the highest tree of all.

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*NOTE 1.—Instead of the Ablative, the Genitive or Locative is sometimes used in this sense. *e. g.* وہ لڑکا سب کا بڑا ہے *wuh larká sab-ká bará hai,* that boy is the biggest of all; وہ سب مردوں میں اچھا ہے *wuh sab mardon-men achchá hai,* he is the best among the men.

NOTE 2.—The comparative is sometimes expressed by using the word بنسبت *ba-nisbat,* in comparison with, in conjunction with the Genitive case. *e. g.* آجکی دھوپ بنسبت کل کے تیز ہے *áj-kí dhúp ba-nisbat kal-ke tez hai,* to-day's sunshine is strong in comparison with yesterday's.

NOTE 3.—The Signification of an adjective is enhanced by repeating it. *e. g* بڑا بڑا *bará bará,* very large. The same sense is obtained by prefixing to the simple adjective any of the words بہت *bahut,* very, much; بڑا *bará,* great, large; نہایت *niháyat,* very; اور *aur,* more; زیادہ *ziyáda,* more; بدرجہ *ba-darja,* by degrees; کہیں *kahín,* ever so much; حد *had,* beyond bounds, or by adding the particles ہی *hí,* بھی *bhí* or سا *sá.*

NOTE 4.—The particle سا (*also* سار *sár and* سان *sán,*) may be added to substantives or adjectives. When joined to nouns it serves to convert them into adjectives denoting similitude in a lesser degree. *e. g* لڑکا سا *larká sá,* boyish; کاگ سا *kág sá,* crow-like. But when added to an adjective, it tends to intensify the meaning of that adjective. *e. g.* بہت سا ڈھیر *bahut sá dher,* a very great heap. It is regularly declined like adjectives ending in ا *alif. e. g.* بہت سا *bahut sá,* بہت سے *bahut se,* بہت سی *bahut sí.*

NOTE 5.—This same particle سا *sá* may be also added to pronouns, and requires the latter to be put in the oblique form. *e. g.* تجھ سا دوست *tujh sá dost,* a friend like thee.

NOTE 6.—The particle سا *sá,* is sometimes also used with the Genitive case of nouns and pronouns, and denotes a likeness not to the person or thing under reference, but to something belonging to that person or thing. In such cases the Genitive, as well as the particle سا *sá,* are inflected so as to agree with the following noun. *e. g.* لڑکے کی سی بات *larke-kí sí bát* speech like that of a child.

NUMERALS.

The Urdu numerals are very regular, easy to remember, a are the same as those used in the Hindi dialect. The stude should commit them carefully to memory up to one hundr The remainder will give no trouble :—

I.—CARDINALS.

Figures. English.	Figures. Urdú.	Names.		Figures. English.	Figures. Urdú.	Names.	
1	۱	ایک	*ek.*	18	۱۸	اٹھارہ	*athárah.*
2	۲	دو	*do.*	19	۱۹	اُنیس	*unís.*
3	۳	تین	*tín.*	20	۲۰	بیس	*bís.*
4	۴	چار	*chár.*	21	۲۱	اکیس	*ikkís.*
5	۵	پانچ	*pánch.*	22	۲۲	بائیس	*bá,ís.*
6	۶	چھہ	*chha.*	23	۲۳	تیئس	*te,ís.*
7	۷	سات	*sát.*	24	۲۴	چوبیس	*chaubís.*
8	۸	آٹھہ	*áth.*	25	۲۵	پچیس	*pachís.*
9	۹	نَو	*nau.*	26	۲۶	چھبیس	*chhabís.*
10	۱۰	دَس	*das.*	27	۲۷	ستائیس	*satá,ís.*
11	۱۱	گیارہ	*gyárah.*	28	۲۸	اٹھائیس	*athá,ís.*
12	۱۲	بارہ	*bárah.*	29	۲۹	اُنتیس	*unatís.*
13	۱۳	تیرہ	*terah.*	30	۳۰	تیس	*tís.*
14	۱۴	چودہ	*chaudah.*	31	۳۱	اِکتیس	*ikatís.*
15	۱۵	پندرہ	*pandrah.*	32	۳۲	بتیس	*battís.*
16	۱۶	سولہ	*solah.*	33	۳۳	تینتیس	*tentís.*
17	۱۷	سترہ	*sattrah.*	34	۳۴	چونتیس	*chauntís.*

CARDINAL.—(*Continued*)

ES. Urdú.	NAMES.		FIGURES English.	FIGURES Urdú.	NAMES.	
۳۵	پینتیس	*paintís.*	56	۵۶	چھپن	*chhappan.*
۳۶	چھتیس	*chhatís.*	57	۵۷	ستاون	*sattáwan.*
۳۷	سینتیس	*saintís.*	58	۵۸	اٹھاون	*atháwan.*
۳۸	ارتیس	*artís.*	59	۵۹	اُنسٹھ	*unsath.*
۳۹	اُنتالیس	*untálís.*	60	۶۰	ساٹھ	*sáth.*
۴۰	چالیس	*chálís.*	61	۶۱	اِکسٹھ	*iksath.*
۴۱	اِکتالیس	*iktálís.*	62	۶۲	باسٹھ	*básath.*
۴۲	بیالیس	*be,álís.*	63	۶۳	تریسٹھ	*tresath.*
۴۳	تینتالیس	*tentálís.*	64	۶۴	چونسٹھ	*chaunsath.*
۴۴	چوالیس	*chau,álís.*	65	۶۵	پینسٹھ	*painsath.*
۴۵	پینتالیس	*paintálís.*	66	۶۶	چھیاسٹھ	*chhe,ásath.*
۴۶	چھیالیس	*chhe,álís.*	67	۶۷	سرسٹھ	*sarsath.*
۴۷	سینتالیس	*saintálís.*	68	۶۸	ارسٹھ	*arsath.*
۴۸	اڑتالیس	*artálís.*	69	۶۹	اُنہتر	*unhattar.*
۴۹	اُنچاس	*unchás.*	70	۷۰	ستر	*sattar.*
۵۰	پچاس	*pachás.*	71	۷۱	اِکہتر	*ikhattar.*
۵۱	اِکاون	*ikáwan.*	72	۷۲	بہتر	*bahattar.*
۵۲	باون	*báwan.*	73	۷۳	تہتر	*tihattar.*
۵۳	ترپن	*trepan.*	74	۷۴	چوہتر	*chauhattar.*
۵۴	چون	*chauwan.*	75	۷۵	پچھتر	*pachhattar.*
۵۵	پچپن	*pachpan.*	76	۷۶	چھیہتر	*chhehattar.*

CARDINAL.—(*Continued*).

Figures. English	Figures. Urdú.	Names.		Figures. English	Figures. Urdú.	Names.	
77	۷۷	ستّھتر	*sathattar.*	89	۸۹	نواسی	*nawási*
78	۷۸	اٹّھتّر	*athattar.*	90	۹۰	نوے	*nawe.*
79	۷۹	اُناسی	*unási.*	91	۹۱	اِکانوے	*ikánwe.*
80	۸۰	اسّی	*assí.*	92	۹۲	بانوے	*bánwe.*
81	۸۱	اِکاسی	*ikási.*	93	۹۳	ترانوے	*tiránwe.*
82	۸۲	بیاسی	*be,ási.*	94	۹۴	چورانوے	*chauránwe.*
83	۸۳	تراسی	*tirási.*	95	۹۵	پچانوے	*pachánwe.*
84	۸۴	چوراسی	*chaurási.*	96	۹۶	چھیانوے	*chheánwe.*
85	۸۵	پچاسی	*pachási.*	97	۹۷	ستانوے	*satánwe.*
86	۸۶	چھیاسی	*chhe,ási*	98	۹۸	اٹھانوے	*athánwe.*
87	۸۷	ستاسی	*satási.*	99	۹۹	ننانوے	*ninánwe.*
88	۸۸	اٹھاسی	*athási.*	100	۱۰۰	سو	*sau.*

*Note 1.—In expresing the numbers above one hundred, the conjunction is usually left out. *e g.* یک هزار اٹھسو ستانوے *ek huzár áth sau satánwe*, stands for the present Christian year. 1897.

II.—COLLECTIVES.

جوڑا	*jorá*, a pair.	هزار	*hazár*, a thousand.
گنڈا	*gandá*, a quaternion.	لاکھ	*lákh*, a hundred-thousand.
گاهی	*gáhí*, a group of five.	ارب	*arb*, a thousand millions.
کوڑی	*kori*, a score.	کروڑ	*karor*, ten millions.
چالیسا	*chálisá*, a group of forty.	کھرب	*kharab*, a hundred thousand millions.

Note 1.—By adding to any of the Cardinal numbers the numeral ایک *ek*, one, we get the English idiom "about" *e. g.* تیس ایک *tís ek*, about thirty; دس ایک *das ek*, some ten. In such expressions the numeral usually follows the noun it qualifies. *e. g.* روز پانچ ایک *roz panch ek*, about five days.

* Please continue on page 29

† III.—ORDINALS.

پہلا	*pahilá*, first.	ساتوان	*sátwán*, seventh.
دوسرا	*dúsrá*, second.	آٹھوان	*áthwán*, eighth.
تیسرا	*tísrá*, third.	نوان	*nauwán*, ninth.
چوتھا	*chauthá*, fourth.	دسوان	*daswán*, tenth.
پانچوان	*pánchwán*, fifth.	گیارہوان	*gyárwán*, eleventh.
چھٹوان / چھٹا	*chhatwán.* / *chhatá*, sixth.	باروان	*bárwán*, twelfth.

IV.—DISTRIBUTIVES.

These may be expressed by repeating the cardinal numbers, or by the use f the word پیچھے *píchhe*, after. *e. g.* آدمیون کو دو دو روپئے دو *ádmíyon ko do do rupa,e* o, give the men two rupees each ; لڑکے پیچھے تین آنہ دو *laṛke píchhe tín ánna do,* ive the boys three annas each.

* NOTE 2.—The numeral ایک *ek*, one, combined with the word آد *ád*, nearly corresponds to the English rpression, "one or more," a few.

NOTE 3.—Where the English idiom has "two or three," the corresponding Urdú idiom has دو چار *do chár*, vo or four.

NOTE 4.—The English words, 'units,' 'tens,' 'hundreds,' 'thousands,' as used in Numeration, are translated by ایکائی *eká,í*, دھائی *dahá,í*, سیکڑا *saikṛá*, ہزار *hazár*. Such an expression as five rupees per cent, may rendered by پانچ روپئے سیکڑا *pánch rupaye saikṛá*, or according to the Persian idiom پانچ روپئے فی صد *ánch rupaye fí sad.*

NOTE 5.—Collectives are also formed by putting the numerals in the oblique plural. *e. g.* سیکڑون *saikṛon*, ndreds ; لاکھون *lákhon*, lakhs ; ہزارون *hazáron*, thousands.

†NOTE.—The remainder are all regularly formed by adding the syllable وان *wán*, to the cardinal numbers.

*V.—MULTIPLICATIVES.

These are expressed in either of the following ways :—

First, by adding the word گُنا *gunâ*, to the cardinals. *e. g.* دوگُنا *dogunâ*, two چوگُنا *chaugunâ*, four fold, and so on.

Second, by adding the word هرا *harâ*, to the cardinals. *e. g.* دوهرا *doharâ*, dou تہرا *tiharâ*, three fold. These are not much used.

Third, when the idea of a string or cord is involved, the word لڑا *la*? added in a similar manner. *e. g.* تلڑا *tilarâ*, triple ; چولڑا *chaularâ*, quadruple.

†VI.—DENOMINATIVES.

Such expressions as ' three sevens, twenty one,' are rendered by تِن سَتّے اِکّیس *tín satte ikkís*, etc. The forms, however, are in many cases different from cardinals, and their idiomatic use somewhat hard to remember. A detailed el ration of the whole scheme is much beyond the scope of this work.

VII.—FRACTIONAL NUMBERS.

پاؤ	*pá,o,*	a quarter.
چوتھائی	*chauthá,í,*	a quarter.
سوا	*sawá*, a quarter more.	
پون	*paun,*	a quarter less.
پونے	*paune,*	a quarter less.
آدھا	*ádhá,*	a half.
نصف	*nisf,*	a half.
نیم	*ním,*	a half.
سوا پاؤ	*sawá pá,o*, five sixteenths.	
ڈیڑھ پاؤ	*derh pá,o*, three eighths.	
ساڑھے	*sárhe*, one half more.	
ڈیڑھ	*derh*, one and a half.	
تہائی	*tihá,í*, a third.	
اڑھائی	*arhá,í,*	two and a h
ڈھائی	*dhá,í,*	two and a h
آدھ پاؤ	*ádh pá,o*, one eighth.	
اڑھائی پاؤ	*arhá,í pá,o*, five eighths.	
سوا دو	*sawá do*, two and a quar	

*Note 1.—The expressions once, twice, thrice, etc., are expressed in Urdú by adding to the cardinals the wo *bár* ; دفعہ *daf 'a*; مرتبہ *martaba*; all of which mean ' time.' *e. g.* ایک دفعہ *ek daf 'a*, دو مرتبہ *do martaba*, twice ; تین بار *tín bár*, thrice.

Note 2.—The English adverbs, ' firstly,' ' secondly,' etc., are expressed in Urdú by employing the Singular of the ordinals. *e. g.* پہلے *pahile*, firstly ; دوسرے *dúsre*, secondly ; تیسرے *tísre*, t etc. These are also eloquently rendered by the Persian ordinals ; as اوّل *awwal*, firstly, دوم *do* secondly, etc.

†Note.—پون *paun*, is used with units only. *e. g.* پون آنہ *paun ánna*, a quarter less than one a three pice. ساڑھے *sárhe*, is used with any of the numerals after two. ڈیڑھ *derh*, is used in denoting r or quantity, also with the collective numerals سو *sau*, ہزار *hazár*, *etc.* اڑھائی *arhá,í*, is used in th way.

Commit to memory the following useful words :—

NOUNS.

کتاب	*kitáb*, f. a book.	ڈاک گھر	*dák-ghar*, m. post office.
کاغذ	*kághaz*, m. paper.	ہرکارہ	*harkára*, m. a postman, a runner.
قلم	*kalam*, m. a pen.	صُبح	*subh*, f. morning.
چٹھی	*chitthí*, f. a letter.	شام	*shám*, f. evening.
دوات	*dawát*, f. an inkstand.	پہر	*pahar*, m. a watch of the day.
لفافہ	*lifáfa*, m. an envelope.	سڑک	*sarak*, f. the high road.
لفظ	*lafz*, m. a word.	کھائی	*khá,i*, f. the intrenchment.
خبر	*khabar*, f. news.	پُل	*pul*, m. a bridge.
خدمت	*khidmat* f. service, duty.	دیوار	*díwár*, f. a wall.
سوختہ	*sokhta*, m. blotting paper.	کیچڑ	*kíchar*, m. mud.

ADJECTIVES.

قدیم	*kadím*, ancient.	لمبا	*lambá*, long.
موٹا	*motá*, thick, coarse, fat.	چھوٹا	*chhotá*, small.
ٹیڑھا	*terhá*, crooked.	بڑا	*bará*, large,
سیدھا	*sídhá*, straight.	پتلا	*patlá*, fine, thin, (cloth or liquids.)
گاڑھا	*gárhá*, thick, turbid.	مضبوط	*mazbút*, strong.
چوڑا	*chaurá*, wide.	اونچا	*únchá*, high.
سوکھا	*súkhá*, dry.	اتھلا	*uthlá*, shallow.
گیلا	*gílá*, wet, moist.	پولا	*polá*, hollow.
گہرا	*gahrá*, deep.	ٹھوس	*thos*, solid.
پایاب	*páyáb*, fordable.	ہموار	*hamwár*, level.

VERBS.

بجنا *bajná*, n. to be sounded.

کرنا *karná*, a. to do.

پڑھنا *parhná*, a. to read.

پھاڑنا *phárná*, a. to rend.

سامنا کرنا *sámná karná*, a. to oppose.

طلب کرنا *talab karná*, a. to summon.

طلوع ہونا *tulú' honá*, n. to rise (as the sun etc.)

غروب ہونا *ghurúb honá*, n. to set (as sun etc.)

غش پڑنا *ghash parná*, n. to faint.

غرکانا *ghurkáná*, } a. to frighten.
درانا *daráná*, }

کنارے ہو جانا *kináre hojáná*, n. to reti

کنارا کرنا *kinárá karná*, a. to refr

کانپنا *kánpná*, n. to tremble.

کوٹنا *kútná*, a. to pound, to b

کوچ کرنا *kúch karná*, a. to merc

گزارنا *guzárná*, a. to cause to to forward.

گرانا *giráná*, a. to throw dow

گرم کرنا *garm karná*, a. to warm

مارکھانا *már-kháná*, a. to get a d bing.

MISCELLANEOUS.

شامل *shámil*, together; with.

شان *shán*, f. pomp, state.

شاد *shád*, pleased, happy.

شاہ *sháh*, m. a king.

طاق *ták*, m. a niche in the wall.

ضدی *ziddí*, perverse, naughty.

ضامن دار *zámin-dár*, a person out on bail.

ضامن *zámin*, m. surety, a sponsor.

طلب *talab*, f. pay, wages.

طلوع آفتاب *tulú'-i.áftáb*, sun rise.

غروب آفتاب *ghrúb-i-áftáb*, sunset.

غسل *ghusl*, m. bathing.

غرض *gharaz*, f. design, inten wish.

کرگس *kargas*, m. a vulture.

کرم *kirm*, m. a worm.

کرم پلا *kirm-i-pílá*, m. the silkw

کرچ *kirich*, f. a sword.

کنجا *kanja*, blue-eyed.

کنارا *kinárá*, } m. side, margi
کنارہ *kinára*, }

کمین گاہ *kamín-gáh*, f. ambuscade.

CONVERSATION.

یہہ تو بڑی ہنسی کی بات ہے	*yih to barí hansí-kí bát hai.*	This is, indeed, a most laughable affair.
بھلا-یہہ کچھہ ہنسی کی بات ہے	*bhalá, yih kuchh hansí kí bát hai.*	Well, is this a matter to laugh at?
وہ میری ہنسی کراتا ہے	*wuh merí hansí karátá hai.*	He is making a laughing stock of me.
پانی کا بندوبست کس کا ذمہ ہے	*páni-ká-band-o bast kis ká zimma hai.*	Who is responsible for the arrangement of water.
مجھے کیا معلوم	*mujhe kyá ma'lúm.*	What do I know.
یہہ وہان کی سڑک ہے	*yih wahán kí sarak hai.*	Does this road go there?
یہہ گائے کتنے کی ہے	*yih gá,e kitne-kí hai.*	How much for the cow?
یہہ بیس روپئے کا مال ہے	*yih bís rupaye-ká mál hai.*	Twenty rupees for this property. (It is worth twenty rupees)
کیا ایسا حکم جاری ہے	*kyá aisá hukm járí hai.*	Does such an order prevail?
ہان-اس مضمون کا حکم جاری ہو	*hán, is mazmún-ká hukm járí-hogá.*	Yes, there must be an order current to this effect,
امسال بلا کی قحطسالی پھیلی ہوئی ہے	*imsál balá-kí kahtsálí phailí hú,í hai.*	Terrible famine prevails this year.
سبب اسکا کیا ہے	*sabab is ká kyá hai.*	What is the cause of it.
اسکا اصلی سبب یہہ ہے کہ سال کچھہ بھی بارش نہیں ہوئی	*is-ká aslí sabab yih hai ki parsál kuchh bhí bárish nahín hú,í.*	Its real cause is this, that there was no rain whatever last year.
نتیجہ یہہ ہوگا کہ سب کے سب بھوکوں مرینگے	*natíja yih hogá ki-sab ke-sab bhúkon marenge.*	The result will be this that one and all will die of hunger,

Translate into Urdú and write out :—

He is laughing at me. Was the thief caught? He disappeared from here it year. There is a terrible famine in the North-West Provinces. I have heard that ndreds of men are dying daily from hunger. There is no authority whatever such a statement. They say that it will rain to-morrow. Your arrangements commendable. What kind of procedure is this? There is an order to this ect. There is a rumour in the market that he has disappeared. There must some cause for his anger. Yes, nothing occurs without a cause.

CHAPTER—V.

THE PRONOUN.

The postpositions or particles already mentioned in connection with Noun, are also used to denote the different cases of the Pronoun.

The Pronouns are classified and declined as follows :—

I.—PERSONAL PRONOUNS.

FIRST PERSON—میں *main*, m. f. I.

SINGULAR.			PLURAL.		
N.	میں	*main*, I.	N.	ہم	*ham*, we.
G.	میرا-میرے-میری	*merá, mere, merí*, my	G.	ہمارا-ہمارے-ہماری	*hamárá han hamárí*, our.
D.	مجھے / مجھکو	*mujhe*, / *mujh-ko*, } to me.	D.	ہمیں / ہم کو	*hamen*, / *ham-ko*, } to us.
Ac.		*do.* me.	Ac.		*do.* us.
Ab.	مجھسے	*mujh-se*, from me.	Ab.	ہم سے	*ham-se*, from us.
Loc.	مجھ میں-پر	*mujh-men, -par*, in, on, me.	Loc.	ہم میں-پر	*ham-men, -par*, in, or
Ag.	میں نے	*main-ne*, by me.	Ag.	ہم نے	*ham-ne*, by us.
Voc.	Wanting.		Voc.	Wanting.	

SECOND PERSON.—تو *tú*, m. f. thou.

SINGULAR.			PLURAL.		
N.	تو	*tú*, thou.	N.	تم	*tum*, you.
G.	تیرا-تیرے-تیری	*terá, tere, terí*, thy, thine.	G.	تمھارا-تمھارے-تمھاری	*tumhárá, tum tumhárí*, your.
D.	تجھے / تجھکو	*tujhe*, / *tujh-ko*, } to thee.	D.	تمھیں / تمکو	*tumhen*, / *tum-ko*, } to you.
Ac.		*do.* thee.	Ac.		*do.* you.

*NOTE 1—There is really no third personal pronoun. Its place, however, is supplied by the Demonstrati nouns—the Remote Demonstrative وہ *wuh*, that, for choice.

NOTE 2.—Most grammarians deny the fact that the second personal pronoun has no Vocative case. The is that it exists only in the minds of English Missionaries !

NOTE 3.—An adjective qualifying a pronoun in the Accusative case, requires the oblique form of that pronoun *e. g.* تجھ بد نصیب نے کہا *tujh bad-nasíb-ne kahá*, thou, unfortunate, didst say.

* Please continue on page 35.

SECOND PERSON—(*Continued*).

Ab.	تجھسے	*tujh-se*, from thee.	Ab.	تُم سے	*tum-se*, from you.
Loc.	تجھ میں-پر	*tujh men,-par*, in, on, thee.	Loc.	تُم میں-پر	*tum-men par*, in, on you.
Ag.	تو نے	*tú-ne*, by thee.	Ag.	تُم نے	*tum ne*, by you.
Voc.	ای تو	*ai tú*, O thou !	Voc.	ای تُم	*ai tum*, O you.

†II.—DEMONSTRATIVE PRONOUNS.

PROXIMATE—یہ *yih*, m. f. this, it, he, she.

	SINGULAR.			PLURAL.	
N.	یہ	*yih*, he, etc.	N.	یہ-یے	*yih, or ye*, they etc.
G.	اِسکا-کے-کی	*iskú,-ke,-kí*, his, etc.	G.	اِنکا-کے-کی	*in-ká,-ke,-kí*, their etc.
D.	اِسے / اِسکو	*ise*, / *is ko*, } to him etc.	D.	اِنھیں / اِنکو	*inhen*, / *in-ko*, } to them etc.
Ac.		*do.* him etc.	Ac.		*do.* them etc.
Ab.	اِس سے	*is-se*, from him etc.	Ab.	اِن سے	*in-se*, from them etc.
Loc.	اِس میں-پر	*is-men,-par*, in, on, him etc.	Loc.	اِن میں-پر	*in-men,-par*, in, on, them.
Ag.	اِس نے	*is-ne*, by him etc.	Ag.	اِن نے	*in-ne*, by them.
Voc.	Wanting.		Voc.	Wanting.	

NOTE 4.—An adjective qualifying a pronoun in the Genitive case, also requires the oblique form as a base. *e. g.* مجھ بد نصیب کا حال *mujh bad-nasíb-ká hál*, the state of wretched me.

NOTE 5.—Similarly, the particle سا *sá*, following a pronoun requires the oblique base. *e. g.* تجھ سا دوست *tujh-sá dost*, a friend like thee.

†NOTE 1.—The following forms are also met with, but only as personal pronouns :—

اُن نے *un-ne*, by him ; اُنھوں نے *unhon-ne*, by them ; اِن نے *in-ne*, by him ; اِنھوں نے *inhon-ne*, by them.

NOTE 2.—The oblique forms وُہ *wuh*, that, are sometimes written اُس *ús*, and اُن *ún*, but this does not alter their pronunciation.

NOTE 3—The plural forms یے *ye*, and وِیے *we*, are falling into disuse, the Singular forms یہ *yih* and وُہ *wuh*, being considered more elegant.

Remote—وُہ *wuh*, m. f. that, it, he, she.

SINGULAR.			PLURAL.		
N.	وُہ	*wuh*, he, etc.	N.	وُہ-وے	*wuh*, or, *we*, they, etc.
G.	اُسکا-اُسکے-اُسکی	*us-ká,-uske-uskí* his, etc.	G.	اُنکا-اُنکے-اُنکي	*un-ká, unke,-unkí*, their, etc.
D.	اُسے / اُسکو	*use*, / *us-ko*, } to him, etc	D.	اُنھین / اُن کو	*unhen*, / *un ko*, } to them, etc.
Ac.	*do*.	him, etc.	Ac.	*do*.	them, etc.
A.	اُس سے	*us-se*, from, him, etc.	Ab.	اُن سے	*un-se*, from them, etc.
Loc.	اُس مین پر	*us-men,-par*, in, on, him, etc.	Loc.	اُن مین-پر	*un-men,-par*, in, on, them, etc.
Ag.	اُس نے	*us-ne*, by him, etc.	Ag.	اُن نے	*un ne*, by them, etc.
Voc.	Wanting.		Voc.	Wanting.	

*III.—The Relative Pronoun.

جو *jo*, or جون *jaun*, m. f. who, which, what, he who, etc.

SINGULAR.			PLURAL.		
N.	جو-جون	*jo or jaun*, who, etc.	N.	جو-جون	*jo, or jaun*, they who, etc.
G.	جِسکا-کے-کي	*jiskd,-ke,-ki*, whose, etc.	G.	جِنکا-کے-کي	*jinká,-ke,-ki*, whose etc.
D.	جِسے / جِس کو	*jise*, / *jis-ko*, } to whom.	D.	جِنھین / جِن کو	*jinhen*, / *jin-ko*, } to whom, etc.
Ac.	*do*.	whom, etc.	Ac.	*do*.	whom, etc.
Ab.	جِس سے	*jis-se*, from whom, etc.	Ab.	جِن سے	*jin-se*, from whom, etc.
Loc.	جِس مین-پر	*jis-men,-par*, in, on, whom, etc.	Loc.	جِن مین-پر	*jin men,-par*, in, on, whom, etc.
Ag.	جِس نے	*jis ne*, by whom, etc.	Ag.	جِن نے	*jin-ne*, by whom.
Voc.	Wanting.		Voc.	Wanting.	

Note 4.—The forms یِہي *yihi, and* وُہي *wuhi*, translate the English, 'this very,' 'that very.'

***Note 1.**—The forms جِن نے *jin-ne, and* جِنھون نے *jinhon-ne*, by whom, can only be used personally, never when speaking of thing.

*IV.—THE CORRELATIVE PRONOUN.

سو *so, or* تون *taun*, m. f. he, she, it, that.

	SINGULAR.		PLURAL.	
N.	سو-تون	*so, or taun*, he, etc.	سو-تون	*so, or taun*, they etc.
G.	تس کا-کے-کی	*tis ká,-ke,-ki*, his, etc.	تن کا-کے-کی	*tin ká,ke,-ki*, their, etc.
D.	تسے / تس کو	*tise*, / *tis-ko*, to him, etc.	تنھین / تن کو	*tinhen*, / *tin-ko*, to them, etc.
Ac.	*do.*	him etc.	*do.*	them, etc.
Ab.	تس سے	*tis-se*, from him, etc.	تن سے	*tin-se*, from them, etc.
Loc.	تس مین-پر	*tis men,-par*, in, on, him, etc.	تن مین-پر	*tin-men,-par*, in, on, them, etc.
Ag.	تس نے	*tis-ne*, by him, etc.	تن نے	*tin-ne*, by them etc.
Voc.	Wanting.		Wanting.	

†V.—INTERROGATIVE PRONOUNS.

کون *kaun*, m. f. who ? what ? which ?.

	SINGULAR.		PLURAL.	
N.	کون	*kaun*, who, etc ?	کون	*kaun*, who, etc ?
G.	کس کا-کے-کی	*kiská,-ke,-ki*, whose, etc ?	کن کا-کے-کی	*kin-ká,-ke,-ki*, whose, etc ?
D.	کسے / کس کو	*kise*, / *kis-ko*, to whom, etc ?	کنھین / کن کو	*kinhen*, / *kin-ko*, to whom, etc ?
Ac.	*do.*	whom, etc ?	*do.*	whom, etc.
Ab.	کس سے	*kis-se*, from whom, etc ?	کن سے	*kin-se*, from whom, etc?
Loc.	کس مین-پر	*kis-men,-par*, in, on, whom, etc ?	کن مین-پر	*kin men,-par*, in, on, whom, etc
Ag.	کس نے	*kis ne*, by whom, etc ?	کن نے	*kin-ne*, by whom, etc ?
Voc.	Wanting.		Wanting.	

*NOTE 1.—The forms تن نے *tin-ne, and* تنھون نے *tinhon-ne*, are only used personally.

NOTE 2 —Modern writers generally substitute وہ *wuh, for* سو *so.*

†NOTE 1 —The forms کن نے *kin-ne, and* کنھون نے *kinhon-ne*, are only used in a personal sense.

NOTE 2.—The pronoun کون *kaun*, is used in speaking of persons or things.

* کیا *kyá*, m. f. what ?

	SINGULAR.	PLURAL.
N.	کیا *kyá*, what ?	
G.	کاهے-کا-کے-کی *káhe-ká,-ke-kí*, of what ?	
D.	کاهے-کو *káhe-ko*, for what ?	
Ac.	*do.* *do.*	
Ab.	کاهے سے *káhe-se*, from what ?	Wanting.
Loc.	کاهے میں-پر *káhe-men-par*, in, on, what ?	
Ag.	Wanting.	
Voc.	Wanting.	

†VI.—INDEFINITE PRONOUNS.

کوئي *ko,í*, m. f. some one, any one, etc.

	SINGULAR.	PLURAL.
N.	کوئي *ko,í* any one, etc.	
G.	کسي-کا-کے-کي *kisí-ká,-ke-kí*, of any one, etc.	
D.	کسي-کو *kisí-ko*, to any one, etc.	
Ac.	*do.* *do.*	Wanting.
Ab.	کسي سے *kisí-se*, from any one, etc.	
Loc.	کسي میں-پر *kisí-men-par*, in, on, any one, etc.	
Ag.	کسي نے *kisí-ne*, by any one, etc.	
Voc.	Wanting.	

*Note 1.— کیا *kyá*, is applicable to things only.

Note 2.— کیا *kyá*, is also used to denote surprise. *e. g.* کیا خوب *kyá khúb*, how excellent ?

†Note 1.—کوئي *ko,í*, is applicable to persons or things.

Note 2.—An older oblique form کسو *kisú*, is sometimes met with.

The Indefinite pronoun کچھ *kuchh*, some, is indeclinable.

Note 1.—کچھ *kuchh*, is sometimes used as plural for کوئي *ko,í*. *e. g.* کچھ گاڑیاں آئي هیں *kuchh gáríyán á,í hain*, some carts have come.

Note 2—کوئي *ko,i*, with numerals, translates the English word, about. *e. g.* کوئي بارہ لڑکے *ko,í bá larke*, about twelve boys.

Note 3.—کچھ *kuchh*, as an adjective, may be used before substantives in any of the cases Singular or P

*VII.—COMPOUND INDEFINITE PRONOUNS.

Chief among these are:—

اور کوئی	*aur ko,í,*	some other.
کوئی اور	*ko,í aur,*	some other.
جو کوئی	*jo ko,í,* whoever.	
دوسرا کوئی	*dúsrá ko,í,*	some other.
کوئی دوسرا	*ko,í, dúsrá,*	some other.
سب کوئی	*sab ko,í,*	every one.
ہر کوئی	*har ko,í,*	every one.

جو کچھ	*jo kuchh,* whatever.
سب کچھ	*sab kuchh,* every thing.
بہت کچھ	*bahut kuchh,* a great deal.
اور کچھ	*aur kuchh,* something else.
اور بہت	*aur bahut,* many more.
ہر کچھ	*har kuchh,* every thing.

VIII.—THE REFLEXIVE PRONOUN.

آپ *áp,* m. f. self.

	SINGULAR.		PLURAL.	
N.	آپ *áp,* self.		N.	آپ *áp,* selves.
G.	اپنا-نے-نی *apná,-ne,-ní,* of self, own.		G.	آپس کا-کے-کی *ápas-ká, ke,-kí,* of themselves, etc.
D.	آپ کو-اپنے کو-اپنے تئیں *áp-ko,-apne-ko, apne ta,ín,* to self		D.	آپ کو-اپنے کو-اپنے تئیں *ápko, apne-ko, apne ta,ín,* to selves.
Ac.	*do.*	*do.*	Ac.	*do.* *do.*
Ab.	آپ سے *áp-se,* from self.		Ab.	آپ سے *áp se,* from selves.
Loc.	آپ میں-پر *áp men,-par,* in, on, self.		Loc.	آپس میں-پر *ápas-men,-par,* in, on among themselves, etc.
Ag.	آپ نے *áp-ne,* by self.		Ag.	آپ نے *áp-ne,* by selves.
Voc.	Wanting.		Voc.	Wanting.

RULE.—Whenever in an English sentence we meet with a pronoun which refers to the Nominative or Agentive, it must always be translated by اپنا *apná* اپنے *apne,* اپنی *apní. e. g.* لڑکا اپنے گھر گیا *larká apne ghar gayá,* the boy went to his house. The use of اپنا *apná,* in this sentence denotes that the boy went to his own house, not to the house of any one else. The student should grasp this rule once for all. It is most important.

*NOTE 1.—The combinations with کچھ *kuchh,* are all indeclinable. Those of the others that are declinable in the simple form, are also declinable in the compound form.

IX.—THE HONORIFIC PRONOUN.

آپ *áp*, m. f. your honour.

	SINGULAR.	PLURAL.
N.	آپ *áp*, your honour.	
G.	آپ کا-کے-کی *ap-ká,-ke,-kí*, of your honour.	
D.	آپ کو *áp-ko*, to your honour.	
Ac.	*do.* your honour.	Same as the Singular.
Ab.	آپ سے *áp-se*, from your honour.	
Loc.	آپ مین-پر *áp-men,-par*, in, on, your honour.	
Ag.	آپ نے *áp-ne*, by your honour.	
Voc.	Wanting.	

* X.—PRONOMINALS.

The followiug list of useful words are usually given under the headir Pronominal adjectives ;—

سَب	*sab*, all.	کُلّ	*kull*, all.
هَر	*har*, every.	کے	*kai*, how many. ?
فلانا	*fuláná*, a certain one.	جِتّا	*jittá*, } as much.
کِئی	*ka,í*, several.	جِتْنا	*jitná*, } as much.
چند	*chand*, some.	تِتّا	*tittá*, } so much.
بعض	*ba'z*, } some.	تِتْنا	*titná*, } so much.
بعضے	*ba'ze*, } some.	کِتّا	*kittá* } how much ?
ایک	*ek*, one.	کِتْنا	*kitná*, } how much ?
دوسرا	*dúsrá*, another.	اِتّا	*ittá*, } this much ?
دونون	*donon*, both.	اِتنا	*itná*, } this much ?
اَور	*aur*, other.	اُتّا	*uttá*, } that much.
بہُت	*bahut*, much, many.	اُتنا	*utná*, } that much.
غیر	*ghair* other.	اَور کیا	*aur kyá*, what else ?

*Note 1.—Those ending in تا *tá*, refer to, quantity, while those ending in نا *ná*, refer to, number.
Note 2.—The student is earnestly enjoined to thoroughly master all the pronouns before proceeding any ery word, and form of word, is necessary to correct translation.

Commit to memory the following useful words :—

NOUNS.

کُتّا	*kuttá*, m. a dog.	بیل	*bail*, m. an ox.
گدّھا	*gadhá*, m. a donkey.	بچھڑا	*bachhrá*, m. a calf.
خچّر*	*khachchar*, f. a mule.	بچھیرا	*bachherá*, m. a colt.
گائے	*gá,e*, f. a cow.	چُوھا	*chúhá*, m. a rat, mouse.
لومڑی	*lomrí*, f. a fox.	چھپکلی	*chhipkalí*, f. a lizard.
خرگوش	*khargosh*, m. a hare.	بچھُو	*bichhú*, m. a scorpion.
ھرن	*hiran*, m. a deer.	تِدّا	*tiddá*, m. a locust.
سُؤر	*sú,ar*, m. a wild boar.	کیڑا	*kirá*, m. a worm.
گیدڑ	*gídar*, m. a jackal.	دیمک	*dímak*, f. the white ant.
نیولا	*newalá*, m. a weasel.	چیُونٹی	*chí,unti*, f. a small black ant.

ADJECTIVES.

دیوانہ	*díwána*, mad.	معلُوم	*ma'lúm*, known, evident.
کمزور	*kam-zor*, weak.	بیمار	*bímár*, sick.
دُبلا	*dublá*, thin, lean.	تندرُست	*tandurust*, healthy.
غریب	*gharíb*, poor, mild.	نمکین	*namkín*, salt ; witty ; beautiful.
لنگڑا	*langrá*, lame.	نامور	*námwar*, famous.
پیاسا	*piyásá*, thirsty.	گول	*gol*, round.
ضعیف	*za'if*, emaciated.	چوکس	*chaukas*, on the alert.
تیزقدم	*tez-kadam*, fast-going.	چوکونا	*chau-koná*, square.
سُست	*sust*, lazy.	چُست	*chust*, smart.
گابھن	*gábhin*, pregnant.	چالاک	*chálák*, clever.

*Note 1.—The word خچّر is used for both Masculine and Feminine.

VERBS.

جاگنا *jágná*, n. to awake.

بھاگنا *bhágná*, n. to flee.

لیٹنا *letná*, n. to lie down.

پھیلنا *phailná*, n. to be spread.

پھیرنا *phernná*, a. to give back.

پھینکنا *phenkná*, a. to throw.

کودنا *kúdná*, n. to jump.

ڈوبنا *dúbná*, n. to sink.

بھیگنا *bhígná*, n. to become wet.

اکھاڑنا *ukhárná*, a. to uproot.

لینا *lená*, a. to take.

دیکھنا *dekhná*, a. to see.

مانگنا *mángná*, a. to ask.

ماپنا *mápná*, a. to measure.

بولنا *bolná*, a. to speak.

بھولنا *bhúlná*, n. to forget.

اتارنا *utárná*, a. to bring down.

نکالنا *nikálná*, a. to take out.

تھامبھنا *thámbhná*, a. to support.

باندھنا *bándhná*, a. to fasten.

MISCELLANEOUS.

کون سا *kaun-sá*, what kind of?

جانور *jánwar*, m. an animal.

آپ کے نزدیک *áp-ke nazdík*, in your opinion, Sir.

رائے *rá,e*, f. opinion.

لنگڑانا *langráná*, to go lame.

کس واسطے *kis-wáste*. why?

اِس واسطے *is-wáste*, for this reason.

کیوں *kyon*, why?

نعل *na'l*, m. a horse-shoe.

خبرداری *khabar-dári*, f. care.

ایسا نہ ہو *aisá na ho*, lest.

کھائے *khá,e*, he may eat.

بولے *bole*, he may speak.

کتنا-ے-ی *kitná,-e-í*, how many.

ٹٹو *tattú*, m. a pony.

طرف *taraf*, f. a direction.

پلانا *piláná*, a. to cause to drink.

دو دن سے *do-din se*, since two days.

اُس کو کیا ہوا *us ko kyá huá*, what has happened to him.

پاس *pás*, near.

CONVERSATION.

وہ کون سا جانور ہے	*wuh kaun-sá jánwar hai ?*	What kind of an animal is that ?
وہ کچھ گدھا سا معلوم ہوتا ہے	*wuh kuchh gadhá sá ma'lúm hotá hai.*	It appears somewhat like a donkey.
آپ کے نزدیک وہ گائے دبلی ہے	*áp ke nazdík wuh gá,e dublí hai ?*	In your honour's opinion is that cow thin ?
میری رائے میں وہ گائے موٹی ہے	*merí rá,e-men wuh gá,e motí hai.*	In my opinion that cow is fat.
نہیں حضور - وہ بہت ہی ضعیف ہے	*nahín huzúr, wuh bahut hí za'if hai.*	No, Sir, she is very emaciated indeed.
اے سائیس - میرا گھوڑا کیوں لنگڑاتا ہے	*ai sá,ís, merá ghorá kyon langrátá hai.*	Hullo groom ! why is my horse going lame ?
حضور گھوڑے کا ایک نعل گرا ہے	*huzúr, ghore-ká ek na'l girá hai.*	Sir, the horse has lost a shoe.
کیا اُس کی پیٹھ بھی لگ گئی ہے	*kyá us-kí píth bhí lag ga,í hai.*	What, has he got a sore back as well.
خچر کی پیٹھ لگ گئی ہے	*khachchar-kí píth lag ga,í hai.*	The mule has a sore back.
اِس چوہے کی بڑی خبردار کرو - ایسا نہ ہو کہ بلی اُسکو کھائے	*is chúhe kí barí khabardárí karo, aisá na ho ki billí us-ko khá,e.*	Take great care of this mouse, lest the cat eat it.

Translate into Urdú, and write out :—

Why is the dog lame ? How far is the village from here ? How many shoes s the pony lost ? Is the fox coming in this direction ? No, Sir, he is running ay in that direction. Have you watered the two bullocks ? Yes, Sir, I have tered the two bullocks, and also the pony. Is your brother ill ? Yes, Sir, my other is very ill since four days. What is the matter with your brother ?

CHAPTER—VI.

* THE SUBSTANTIVE VERB.

All Urdú Verbs are said to be conjugated in the same manner. At the time, certain tenses of Transitive Verbs have a peculiar formation which : common to the Intransitive ones. This will be readily seen when we co consider the latter class of Verbs.

There are two great classes of Verbs in Urdú ; *viz.* The Transitive and Intransitive, or as called in English, the Active and the Neuter. There ar two voices, the Active and the Passive. Including the Imperative, there are fi tenses. These, with their sources of formation are as follows :—

Tense formed from the root :—

1.—Contingent future, or Aorist,
2.—Absolute future, or Future.
3.—Imperative.

Tenses formed from the Imperfect participle.

1.—Indefinite imperfect, or Conditional.
2.—Present imperfect, or Present.
3.—Past imperfect, or Imperfect.
4.—Contingent imperfect.
5.—Presumptive imperfect.
6.—Past contingent imperfect.

Tenses formed from the perfect participle.

1.—Indefinite perfect, or past.
2.—Present perfect, or perfect.
3.—Past perfect, or pluperfect.
4.—Contingent perfect.
5.—Presumptive perfect.
6.—Past contingent perfect.

The following two fragmentary tenses, mistakenly supposed to be part of Verb ہونا *honá*, to be, should be carefully committed to memory, as they e largely into the formation of some of the other tenses.

†PRESENT TENSE.

SINGULAR.	PLURAL.
1. میں ہوں *main hún*, I am.	1. ہم ہیں *ham hain*, we are.
2. تو ہے *tú hai*, thou art.	2. تم ہو *tum ho*, you are.
3. وہ ہے *wuh hai*, he, she, it is.	3. وے ہیں *we hain*, they are.

*NOTE.—This classification, if strictly adhered to, will see the student safely over the difficulty of the tenses. I aware that it differs somewhat from that usually given, but it is lucid, and at the same time comprehensive. also very easy to remember.

†NOTE I.—The first of these tenses is independent of gender.

***PAST TENSE,**

SINGULAR.	PLURAL.
1. مَیں تھا *main thá*, I was.	1. ہم تھے *ham the*, we were.
2. تُو تھا *tú thá*, thou wast.	2. تُم تھے *tum the*, you were.
3. وُہ تھا *wuh thá*, he was.	3. وے تھے *we the*, they were.

Paradigm of the verb ہونا *honá*, n. to be, or to become :—

Aorist or, Contingent future—(from the root ہو *ho.*)

SINGULAR.	PLURAL.
1. مَیں ہوؤں-ہوں *main ho,ún, or hon* I may be.	1. ہم ہووین-ہوئیں-ہوں *ham howen, ho,en, or hon*. we may be.
2. تُو ہوے-ہوئے-ہو *tú howe, ho,e, or ho*, thou mayst be.	2. تُم ہو *tum ho*, you may be
3. وُہ ہوے-ہوئے-ہو *wuh howe, ho,e, or ho*, he may be,	3. وے ہووین-ہوئیں-ہوں *we howen, ho,en, or hon*, they may be.

Future, or Absolute future(from the root ہو *ho.*)

SINGULAR.	PLURAL.
1. مَیں ہوؤنگا ہُونگا *main ho,úngá, or húngá*, I shall be.	1. ہم ہووینگے-ہونگے *ham howenge, or hon-ge*, we shall be.
2. تُو ہوویگا-ہوگا *tú howegá, or hogá*, thou wilt be.	2. تُم ہوگے *tum hoge*, you will be.
3. وُہ ہویگا-ہوگا *wuh howegá, or hogá*, he will be.	3. وے ہووینگے-ہونگے *we howenge, or hon-ge*, they will be.

Imperative—(from the root ہو *ho.*)

SINGULAR.	PLURAL.
1. مَیں ہوؤں-ہوں *main ho,ún, or hon*, may I be, etc.	1 ہم ہووین-ہوئیں-ہوں *ham howen, ho,en, or hon*, may we be, etc.
2. تُو ہو *tú ho*, be thou, etc.	2. تُم ہوؤ-ہو *tum ho,o, or ho*, may you be etc.
3. وُہ ہوے-ہوئے-ہو *wuh howe, ho,e, or ho*, may he be, etc.	3 وے ہووین-ہوئیں-ہوؤں *we howen, ho,en, or hon*, may they be etc.

*The second changes تھا *thá, into* تھی *thí*, before feminine Nominatives. In the Plural, the Masculine form تھے *t e* becomes converted into تھیں *thín*, when preceded by a feminine Nominative Plural.

NOTE 1.—Whenever in conjugating a verb, the Singular ends in ا *alif*, the Plural becomes ے *e*, the feminine Singular ی *í*, and the feminine Plural یں *ín*.

NOTE 2.—The root of any Verb is obtained by dropping the نا *ná*, of the Infinitive. *e. g.* بولنا *bolná*, to speak, root بول *bol*; مارنا *márná*, to beat, root مار *már*.

Indefinite, or Indefinite imperfect—(from the Imperfect participle ہوتا).

SINGULAR.		PLURAL.	
1.	میں ہوتا *main hotá*, I would be, etc.	1.	ہم ہوتے *ham hote*, we would be, etc.
2.	تُو ہوتا *tú hotá*, thou wouldst be, etc.	2.	تُم ہوتے *tum hote*, you would be, etc.
3.	وُہ ہوتا *wuh hotá*, he would be, etc.	3.	وے ہوتے *we hote*, they would be, etc

Present or, Present imperfect—(from the Imperfect participle ہوتا).

SINGULAR.		PLURAL.	
1.	میں ہوتا ہوں *main hotá hún*, I am becoming.	1.	ہم ہوتے ہیں *ham hote hain*, we are becoming.
2.	تُو ہوتا ہے *tú hotá hai*, thou art becoming.	2.	تُم ہوتے ہو *tum hote ho*, you are becoming.
3.	وُہ ہوتا ہے *wuh hotá hai*, he is becoming.	3.	وے ہوتے ہیں *we hote hain*, they are becoming.

Imperfect or, Past imperfect—(from the Imperfect participle ہوتا).

SINGULAR.		PLURAL.	
1.	میں ہوتا تھا *main hotá thá*, I was becoming.	1.	ہم ہوتے تھے *ham hote the*, we were becoming.
2.	تُو ہوتا تھا *tú hotá thá*, thou wast becoming.	2.	تم ہوتے تھے *tum hote the*, you were becoming
3.	وُہ ہوتا تھا *wuh hotá thá*, he was becoming.	3.	وے ہوتے تھے *we hote the*, they were becoming.

Imperfect Potential, or Contingent imperfect—(from the Imperfect participle ہوتا).

SINGULAR.		PLURAL.	
1.	میں ہوتا ہوؤں *main hotá ho,ún*, I may be becoming.	1.	ہم ہوتے ہوں *ham hote hon*, we may be becoming.
2.	تُو ہوتا ہو *tú hotá ho*, thou mayst be becoming.	2.	تم ہوتے ہوؤ *tum hote ho,o*, you may be becoming.
3.	وہ ہوتا ہو *wuh hotá ho*, he may be becoming.	3.	وے ہوتے ہوں *we hote hon*, they may be becoming.

Imperfect Future, or Presumptive imperfect—(from the Imperfect participle ہوتا *hotá*).

SINGULAR.		PLURAL.
میں ہوتا ہونگا *main hotá húngá*, I must be becoming.	1	ہم ہوتے ہونگے *ham hote honge*, we must be becoming.
تو ہوتا ہوگا *tu hotá hogá*, thou must be becoming.	2.	تم ہوتے ہوگے *tum hote hoge*, you must be becoming.
وہ ہوتا ہوگا *wuh hotá hogá*, he must be becoming.	3.	وے ہوتے ہونگے *we hote honge*, they must be becoming.

Past contingent imperfect—(from the Imperfect participle ہوتا *hotá*).

This tense is not in use.

Past tense, or Indefinite Perfect—(from the Perfect participle ہوا *hú á.*)

SINGULAR.		PLURAL.
میں ہوا *main hú,á*, I became.	1.	ہم ہوئے *ham húe*, we became.
تو ہوا *tú hú,á*, thou becamest.	2.	تم ہوئے *tum hú,e*, you became.
وہ ہوا *wuh hú,á*, he became.	3.	وے ہوئے *we hú e*, they became.

Perfect, or Present perfect—(from the perfect participle ہوا *hú,á.*)

SINGULAR.		PLURAL.
میں ہوا ہوں *main hú á húu*, I have become.	1.	ہم ہوئے ہیں *ham hú,e hain*, we have become.
تو ہوا ہے *tú húá hai*, thou hast become.	2.	تم ہوئے ہو *tnm hú e ho*, you have become.
وہ ہوا ہے *wuh hú,á hai*, he has become.	3.	وے ہوئے ہیں *we hú,e hain*, they have become.

Pluperfect, or Past perfect—(from the perfect participle ہوا *hú,á*).

SINGULAR.		PLURAL.
میں ہوا تھا *main hú,á, thá*, I had become.	1.	ہم ہوئے تھے *ham hú,e the*, we had become.
تو ہوا تھا *tú hú,á thá*, thou hadet become.	2.	تم ہوئے تھے *tum hú,e the*, you had become.
وہ ہوا تھا *wuh hú,á thá*, he had become.	3.	وے ہوئے تھے *we hú,e the*, they had become.

Contingent perfect (—from the perfect participle ہوا *hú,á,*).

SINGULAR.	PLURAL.
1. میں ہوا ہوؤں *main hú,á, ho,ún,* I may have become.	1. ہم ہوئے ہوں *ham hú,e hon,* we may have become.
2. تو ہوا ہو *tú hú,á ho,* thou mayst have become.	2. تم ہوئے ہو *tum hú,e ho,* you may have become.
3. وہ ہوا ہو *wuh hú,á ho,* he may become.	3. وے ہوئے ہوں *we hú,e hon,* they may have become.

Presumptive perfect—(from the perfect participle ہوا *hú,á*).

SINGULAR.	PLURAL.
1. میں ہوا ہونگا *main hú,á húnga,* I must have become.	1. ہم ہوئے ہونگے *ham hú,e honge,* we must have become.
2. تو ہوا ہوگا *tú hú,á hogá* thou must have become.	2. تم ہوئے ہوگے *tun hú e hoge,* you must have become.
3. وہ ہوا ہوگا *wuh hú,á hogá,* he must have become.	3. وے ہوئے ہونگے *we hú,e honge,* they must have become.

Past contingent perfect—(from the perfect participle ہوا *hú,á.*)

This tense is Seldom used.

nfinit ive or Gerund ہونا *honá,* to be, or to become.

Noun of Agency ہونے والا *hone wálá, or* ہونہار *hon hár,* the about to be.

PARTICIPLES.

Imperfect—ہوتا *hotá,* being or becoming.

Perfect.—ہوا *hú á,* been or become.

Progressive—ہوتا ہوا *hotá hú,á* being, or becoming.

Conjunctive—ہو - ہوکے - ہوکر - ہوکرکے *ho, hoke, hokar, hokarke, hokarkar,* having been, or having become.

Adverbial.— ہوتے ہی *hote-hí,* on the instant of becoming.

NOTE 1.—Many of these tenses have several English renderings besides that given. The context of the sentence will usually be a sufficient guide in determining the true translation. All the compound tenses formed from the Imperfect participle, as well as the Indefinite perfect, have, as a rule, the signification of 'becoming,' rather than of 'being.' The verb 'to become' is, however, usually translated into Urdú by ہوجانا *hojáná.*

NOTE 2.—It will have been noticed that there are two tenses denoting past existence and answering to the English word 'was;' *viz.* تھا *thá, and* ہوا *hú,á.* The former, however, denotes simple existence at a particular time or place, while the word ہوا *hú,á,* is invariably used in the sense of 'become.' This distinction is worthy of the students particular notice.

NOTE 3.—The beginner is also very apt to use ہی *hai for* ہوتا *hotá* and *vice versa.* There is a vast difference between the meanings of the two words. *e. g.* وہاں فصل ہے *wahán fasl hai,* There is crop there, but وہاں فصل ہوتی ہے *wahán fasl hotí hai.* denotes that a crop is in the habit of recurring there. The one denotes simple 'existence,' the other 'recurrent existence.'

NOTE 4.—ہوگا *hogá* translates the English word 'must' *e. g.* تمہیں جانا ہوگا *tumhen jáná hogá,* you must go; مجھے دینا ہوگا *mujhe dená hogá,* I must give. In such sentences the word ہوگا *hogá,* must be preceeded by the Infinitive with the Dative.

Conjugate in the same way as ہونا *honá*, and write out for your Munshi's correction :—

The contingent future of بولنا *bolná*, n. to speak ; the Imperative of ہنسنا *hansná*, n. to laugh ; the Absolute future of ناچنا *náchná*, n. to dance ; the Indefinite imperfect of دوڑنا *daurná*, n. to run.

Commit to memory the following useful words :—

NOUNS.

باگھ *bágh*, m. a tiger.

شیر *sher*, m. a lion.

چیتا *chítá*, m. a leopard.

ریچھ *ríchh*, m. a bear.

بھیڑیا *bheríyá*, m. a wolf.

حیوان *haiwán*, m. an animal.

سامبر *sámbar*, m. an elk.

بارہ سنگا *bárah-singá*, m. a stag.

گینڈا *gaindá*, m. a rhinoceros.

دریائی گھوڑا *daryá,í ghorá*, m. a hippopotamus.

اونٹ *únt*, m. a camel.

بکرا *bakrá*, m. a he-goat.

باز *báz*, m. a hawk.

پرندہ *paranda*, m. a bird.

مرغا *murghá*, m. a cock.

مرغابی *murghábí*, f. waterfowl.

مرغی *murghí*, f. a hen.

فیل مرغ *fíl-murgh*, m. a turkey.

کبوتر *kabútar*, m. a pigeon.

چیل *chíl*, f. a kite.

ADJECTIVES.

مشکل *mushkil*, difficult.

آسان *ásán*, easy.

سستا *sastá*, cheap.

مہنگا *mahangá*, dear, costly.

بھاری *bhárí*, heavy.

ہلکا *halká*, light.

محنتی *mihantí*, painstaking.

حاضر *házir*, present (for inferiors.)

غیر حاضر *ghair-házir*, absent.

طیار-تیار *tayár*, ready.

ڈھیلا *dhílá*, lazy, dilatory.

ضرور *zarúr*, necessary.

فالتو *fáltú*, surplus, spare.

بس *bas*, enough.

خفا *khafá*, angry.

خوش *khush*, pleased.

موجود *maujúd*, present.

ظاہر *záhir*, apparent.

اندھیرا *andherá*, dark.

غمگین *gham-gín*, sorrowful.

VERBS.

لادنا *ládná*, a. to load.

کاٹنا *kátná*, a. to cut.

پالنا *pálná*, a. to cherish.

کھودنا *khodná*, a. to dig.

پیٹنا *pítná*, a. to beat.

نہانا *naháná*, n. to bathe.

جاننا *jánná*, a. to know.

پیسنا *písná*, a. to grind.

کھینچنا *khainchná*, a. to pull, to draw.

بیچنا *bechná*, a. to sell.

خریدنا *kharídná*, a. to buy.

پڑنا *parná*, n. to fall ; to happen.

اٹھانا *uthána*, a. to lift up.

بونا *bonâ*, a. to sow, to plant.

پہنچنا *pahunchná*, n. to arrive.

بنانا *banána*, a. to do, to make.

کہنا *kahná*, a. to say, to tell.

ٹھہرنا *thaharná*, n. to stop, to rest.

جلانا *jaláná*, a. to burn, to light.

ڈھوکا دینا *dhoká dená*, a. to deceive.

MISCELLANEOUS.

بھوکون مرنا-بھوکے مرنا *bhúkon marná*, n. to die of hunger.

مزدور *mazdúr*, m. a labourer.

برباد *bar-bád*, destroyed.

بندوبست *band-o-bast*, m. arrangement.

وارد *wárid*, being present.

شخص *shakhs*, m. a person.

مہمان *mihmán*, m. a guest.

گرفتار ہونا *griftár honá*, n. to be caught.

یکسان *yaksán*, similar.

کام *kám*, m. business, work.

ہیچ *hech*, nothing.

ہیچمدان *hech-madán*, m. an ignoramus

کافور *káfúr* m. camphor.

ہوا *hawá*, f. air.

سزاوار *sazáwár*, worthy, excellent.

لیاقت *liyákat*, f. skill, ability.

دخل *dakhl*, m. entrance ; access.

سند *sanad*, f. authority.

لکھنا *likhná*, a. to write.

سب کے سب *sab-ke sab*, one and all.

بناوٹ *banáwat*, f. a make up.

غضب *ghazab*, m. violence, etc.

آندھی *ándhí*, f. a storm.

فائدہ *fáida*, m. gain.

آگے *áge*, before ; more ; rather, etc.

غلطی *ghalti*, f. a mistake.

کافور ہونا *káfúr honá*, n. } to disappear

ہوا ہونا *hawá honá*, n. }

CONVERSATION.

اُس میں خاک بھی غلطی	*us men khák bhí ghalti nahín,*	There is not the slightest mistake in it.
کچھہ پرواہ نہیں	*kuchh parwáh nahín,*	No matter.
وے لوگ بھوکے پیاسے مرتے	*we log bhúke piyáse marte hain.*	Those people are dying of hunger and thirst.
چاروں نوکر بھاگ گئے ہیں	*chároṅ naukar bhág gaye hain,*	All four servants have fled.
تینوں چور کافور ہو گئے ہیں	*tínoṅ chor káfúr hogaye hain,*	All three thieves have entirely disappeared.
اُسکے سب بندوبست ابتر ہونگے	*us-ke sab band o-bast abtar hote hoṅge,*	His whole arrangements must be going wrong.
کیا وہ شخص تازہ وارد ہے	*kyá wuh shakhs táza wárid hai.*	Is that person a fresh arrival ?
نہیں۔وہ تو بہت دن کا مہمان	*nahin, wuh to bahut din-kí mihmán hai.*	No, he is an old guest.
وہ چور گرفتار ہوا ہوگا	*wuh chor griftár hú,á hogá.*	That thief must have been caught.
بھلا۔تم راضی ہو	*bhalá, tum rází ho,*	Well, are you satisfied ?
یہ نوکر لوگ سب یکساں ہیں	*yih naukar log sab-yak-sá hain.*	All these servants are alike.
آپ کیوں ناراض ہیں	*áp kyoṅ náráz hain.*	Why are you displeased, Sir ?
اِس واسطے کہ اُس کام میں سیکڑوں روپیہ برباد ہوا ہے	*is wáste ki us kám men saik-ron rupíya barbád hú,á hai.*	Because (For this reason that) hundreds of rupees have been squandered in that work.
وہ نہایت سزاوار آدمی ہے	*wuh nihayat sazáwár ádmí hai,*	He is a most deserving man.

CONVERSATION—(*Continued*).

کچھہ لیاقت بھی رکھتا ہے *kuchh liyákat bhí rakhtá hai.* He possesses some ability also.

اُس کو اِس کام میں کچھہ بھی دخل نہیں *us-ko is kám-men kuchh bhí dakhl nahín.* He knows nothing of this work.

آج میرے نوکر کو کیا ہُوا *áj mere naukar ko kyá hú,á.* What has happened to my servant to-day.

خُدا جانے کیا ہُوا *khudá jáne kyá hú,á.* God knows what has happened.

اِس بات کی کچھہ سند نہیں *is bát-kí kuchh sanad nahín.* There is no authority for this statement.

بازار کی سڑک کون سی ہے *bázár-kí sarak kaunsí hai.* Which is the road to the market ?

یہ سڑک کہاں گئی *yih sarak kahán gaí.* Where does this road lead to ?

اُس کو کیا خبر *us-ko kyá khabar.* What does he know ?

اُس کے آنے کی کچھہ خبر ہے *us-ke áne-kí kuchh khabar haí* There is some news of his coming.

Translate into Urdú and write out :—

There is no authority whatever for your statement. What has happened to his foot ? He knows nothing of reading and writing He is a very strange man. The whole matter is a simple make up. He is a terrible drinker. A terrible storm must have taken place. There is not the slightest profit in this work. They one and all departed in the morning He must have fallen off his horse. Compared with gold copper is of no account. Which is the road to Agra ? This road goes to Delhi. Is there any news of your brother's coming here. Do you know anything of this work ? What abilities do you possess ?

CHAPTER—VII.

*THE NEUTER VERB.

چلنا *chalná*, n. to go.

Aorist or, Contingent future (from the root چل *chal.*)

SINGULAR.	PLURAL.
1. مَیں چلوں *main chalún*, I may go.	1. ہم چلیں *ham chalen*, we may go.
2. تُو چلے *tú chale*, thou mayst go.	2. تُم چلو *tum chalo*, you may go.
3. وُہ چلے *wuh chale*, he may go.	3. وے چلیں *we chalen*, they may go.

Future or Absolute future—(from the root چل *chal.*)

SINGULAR.	PLURAL.
1. مَیں چلُونگا *main chalúngá*, I shall go.	1. ہم چلینگے *ham chalenge*, we shall go
2. تُو چلیگا *tú chalegá*, thou wilt go	2. تُم چلوگے *tum chaloge*, you will go.
3. وُہ چلیگا *wuh chalegá*, he will go.	3. وے چلینگے *we chalenge*, they will go.

*NOTE 1.—Besides the above regular form of the Imperative, there is also a respectful form of entreaty which is much used in addressing equals or superiors. *e. g.* چلئیے *chaliye*, be thou pleased to go; چلیئو *chaliyo*, be you pleased to go; چلئیگا *chalie,gá*, you will be pleased to go.

NOTE 2—The Infinitive, besides being used as a verbal noun is sometimes also used in an Imperative sense. It is less forcible, however, than the Imperative.

NOTE 3.—The Infinitive when used as a Noun, is only so used in the Singular, never in the Plural. *e. g.* یہاں سے ہٹنا ٹھیک نہیں ہے *yahán se hatná thík nahín hai*, it is not well to move from here.

NOTE 4.—The Contingent future, or Aorist, is very widely used in Urdú. Its chief uses are illustrated in the following examples :—

[EXAMPLE (1.)—It denotes *duty or fitness*. *e. g.* آپکو کب لازم ہے کہ یہاں رہیں *áp-ko kab lázim hai ki yahán rahen*, When is it proper for you to remain here? Meaning that it is very improper.

(2.)—It is used *to express a wish*. *e. g.* اُسکی عقل پر پتھر پڑے *us ki 'akl-par patthar pare*, may a stone fall on his understanding, confound him!

(3.)—With regard to future time it denotes *indefiniteness*. *e. g.* جب تک وہ یہاں رہے *jab-tak wuh yahán rahe*, as long as he remains here.

(4.)—It is used in *phrases denoting uncertainty whenever these refer to future time*. *e. g.* میں اُس سے کیا خاک کہوں *main us-se kyá khák kahún*, What on earth can I tell him?

(5)—It is used in conditional clauses involving a *possibility rather than a certainty*. *e. g.* وہ آوے تو ہم دیں *wuh áwe to ham den*, If he come, then we may give.

(6.)—It is used to express *possibility*. *e. g.* کوئی چلے *ko,í chale*, some one may go.

(7.)—It is used in *asking questions*. *e. g.* میں چلوں *main chalún*, may I go?

(8.)—It is generally *used in proverbs*. *e. g.* ادھیلی دے ادھیلا نہ دے *ádhelí de adheláná de*, He will give half a rupee, but not half a pice, penny wise pound foolish.

*Imperative—(from the root چل *chal*)

SINGULAR.	PLURAL.
1. مَیں چلوں *main chalún*, may I go.	1. ہم چلیں *ham chalen*, may we go.
2. تُو چل *tú chal*, go thou.	2. تُم چلو *tum chalo*, go you.
3. وُہ چلے *wuh chale*, may he go.	3. وے چلیں *we chalen*, let them go.

†Conditional, or Indefinite imperfect(—from the Imperfect participle چلتا *chaltá*.)

SINGULAR.	PLURAL.
1 مَیں چلتا *main chaltá*, had I gone, etc	1. ہم چلتے *ham chalte*, had we gone, etc.
2. تُو چلتا *tú chaltá*, hadst thou gone, etc	2. تُم چلتے *tum chalte*, had you gone, etc.
3. وُہ چلتا *wuh chaltá*, had he gone, etc	3 وے چلتے *we chalte*, had they gone, etc.

‡ Present, or Present imperfect—(from the Imperfect participle چلتا *chaltá*)

SINGULAR.	PLURAL
1. مَیں چلتا ہوں *main chaltá hún*, I am going.	1. ہم چلتے ہیں *ham chalte hain*, we are going.
2. تُو چلتا ہے *tú chaltá hai*, thou art going.	2. تُم چلتے ہو *tum chalte ho*, you are going.
3. وُہ چلتا ہے *wuh chaltá hai*, he is going	3. وے چلتے ہیں *we chalte hain*, they are going.

Imperfect, or Past imperfect—(from the Imperfect participle چلتا *chaltá*.)

SINGULAR.	PLURAL.
1. مَیں چلتا تھا *main chaltá thá*, I was going.	1. ہم چلتے تھے *ham chalte the*, we were going.
2. تُو چلتا تھا *tú chaltá thá*, thou wast going.	2. تُم چلتے تھے *tum chalte the*, you were going.
3. وُہ چلتا تھا *wuh chaltá thá*, he was going.	3. وے چلتے تھے *we chalte the*, they were going.

*NOTE 1.—The Imperative really exists only in the second persons. The first and third persons are the same in form and meaning as the first and third persons of the Contingent future or Aorist.

†NOTE 2—The Indefinite imperfect tense is of frequent occurrence in *conditional sentences*. *e. g.* اگر میں وہاں چلتا تو تم یہاں نہ آتے *agar main wahán chaltá to tum yahán na áte*, Had I gone there, then you would not have come here.

‡NOTE 3.—The present imperfect may be used for the future if *the action is about to take place*. *e. g.* میں ابھی اُس کو لاتا ہوں *main abhí us ko látá hún*, I am bringing it just now, that is, I shall bring it immediately. It is also much used in vivacious narration when we wish to picture mentally, past events as present. *e. g.* وہاں جاکر میں کیا دیکھتا ہوں *wahán jákar main kyá dekhtá hún*, What do I see when I go ? This is called the Historic Present.

Imperfect potential, or Contingent Imperfect—(from the Imperfect participle چلتا *chaltá.*)

SINGULAR.	PLURAL.
میں چلتا ہوں *main chaltá hoún*, I may be going.	1. ہم چلتے ہوں *ham chalte hon*, we may be going.
تو چلتا ہو *tú chaltá ho*, thou mayst be going.	2. تم چلتے ہو *tum chalte ho*, you may be going.
وہ چلتا ہو *wuh chaltá ho*, he may be going.	3 وے چلتے ہوں *we chalte hon*, they may be going.

Imperfect future, or—Presumptive Imperfect—(from the Imperfect participle چلتا *chaltá.*)

SINGULAR.	PLURAL.
میں چلتا ہونگا *main chaltá húngá*, I must be going.	1. ہم چلتے ہونگے *ham chalte honge*, we must be going.
تو چلتا ہوگا *tú chaltá hogá*, thou must be going.	2. تم چلتے ہوگے *tum chalte hoge*, you must be going.
وہ چلتا ہوگا *wuh chaltá hogá*, he must be going.	3 وے چلتے ہونگے *we chalte honge*, they must be going.

Past Contingent imperfect—(from the Imperfect participle چلتا *chaltá.*)

SINGULAR.	PLURAL.
میں چلتا ہوتا *main chaltá hotá*, had I been going.	1. ہم چلتے ہوتے *ham chalte hote*, had we been going.
تو چلتا ہوتا *tú chaltá hotá*, hadst thou been going.	2. تم چلتے ہوتے *tum chalte hote*, had you been going.
وہ چلتا ہوتا *wuh chaltá hotá*, had he been going.	3 وے چلتے ہوتے *we chalte hote*, had they been going.

Past tense, or Indefinite perfect—(from the Perfect participle چلا *chalá.*)

SINGULAR.	PLURAL.
میں چلا *main chalá*, I went.	1. ہم چلے *ham chale*, we went.
تو چلا *tú chalá*, thou went.	2. تم چلے *tum chale*, you went.
وہ چلا *wuh chalá*, he went.	3. وے چلے *we chale*, they went.

Perfect, or Present perfect —(from the Perfect Participle چلا *chalá.)*

SINGULAR.	PLURAL.
1. میں چلا ہوں *main chalá hún*, I have gone.	1. ہم چلے ہیں *ham chale hain*, we have gone.
2. تو چلا ہے *tú chalá hai*, thou hast gone.	2. تم چلے ہو *tum chale ho*, you have gone.
3. وہ چلا ہے *wuh chalá hai*, he has gone	3. وے چلے ہیں *we chale hain*, they have gone.

Pluperfect, or Past perfect—(from the Perfect participle چلا *chalá*)

SINGULAR.	PLURAL.
1. میں چلا تھا *main chalá thá*, I had gone	1. ہم چلے تھے *ham chale the*, we had gone.
2. تو چلا تھا *tú chalá thá*, thou hadst gone.	2. تم چلے تھے *tum chale the*, you had gone.
3. وہ چلا تھا *wuh chalá thá*, he had gone	3 وے چلے تھے *we chale the*, they had gone.

Perfect potential, or Contingent perfect—(from the Perfect participle چلا *chalá.)*

SINGULAR.	PLURAL.
1. میں چلا ہوؤں *main chalá ho,ún*, I may have gone.	1. ہم چلے ہوئیں *ham chalen ho,en*, we may have gone.
2. تو چلا ہوے *tú chalá ho,e*, thou mayst have gone.	2. تم چلے ہوؤ *tum chale ho,o*, you may have gone.
3. وہ چلا ہوے *wuh chalá ho,e*, he may have gone.	3 وے چلے ہوئیں *we chale ho,en*, they may have gone.

Presumptive perfect—(from the Perfect participle چلا *chalá).*

SINGULAR.	PLURAL.
1. میں چلا ہونگا *main chalá húngá*, I must have gone.	1. ہم چلے ہونگے *ham chale honge*, we must have gone.
2. تو چلا ہوگا *tú chalá hogá*, thou must have gone.	2 تم چلے ہوگے *tum chale hoge*, you must have gone.
3. وہ چلا ہوگا *wuh chalá hogá*, he must have gone.	3. وے چلے ہونگے *we chale hongá*, they must have gone.

Past Contingent Perfect—(from the Perfect Participle چلا *chalá.*)

SINGULAR.	PLURAL.
میں چلا ہوتا *main chalá hotá*, had I gone.	1. ہم چلے ہوتے *ham chale hote*, had we gone.
تو چلا ہوتا *tú chalá hotá*, hadst thou gone.	2. تم چلے ہوتے *tum chale hote*, had you gone.
وہ چلا ہوتا *wuh chalá hotá*, had he gone.	3. وے چلے ہوتے *we chale hote*, had they gone

Infinitive or Gerund چلنا *chalná*, to go.
Noun of Agency چلنے والا *chalne-wálá*, the goer, the one about to go

PARTICIPLES.

Imperfect چلتا *chaltá*, going.

Perfect چلا *chalá*, gone.

Progressive چلتا ہوا *chaltá hú,á*, while going, in the act of going.

Past Perfect چلا ہوا *chalá hú,á*, gone.

Conjunctive چل-چلکر-چلکرے *chal, chalkar, chalkar-ke*, having gone.
Adverbial چلتے ہی *chalte-hi*, on the instant of going.

Conjugate after the manner of چلنا *chalná*, and write out :—

The Presumptive Imperfect of ہلنا *hilná*, n. to shake ; the Contingent Imperfect of چڑھنا *charhná*, n. to ascend ; the Past Contingent Perfect of کودنا *kúdná*, to jump, the Contingent Future of تیرنا *tairná*, n. to swim ; the Past perfect of چرنا *charná*, n. to graze.

Commit to memory the following useful words :—

NOUNS.

بھیڑ	*bhír*, f. a crowd.	گھڑا	*ghrá*, m. a jar.
تاج	*táj*, m. a crown.	جزیرہ	*jazíra*, m. an island.
شوق	*shauk*, m. desire.	انصاف	*insáf*, m. justice.
خنجر	*khanjar*, m. a dagger.	سفر	*safar*, m. a journey.
اوس	*os*, f dew.	جوہر	*jauhar*, m. a jewel.
تعلیم	*ta'lím*, f. discipline.	راج	*rái*, m. a mason.
فاصلہ	*fásila*, m. distance.	شادی	*shádí*, f. a marriage.
دنگا	*dangá*, m. a row.	معنے	*ma'ne*, m. meaning (Pl.)
دیر	*der*, f. delay.	تغمہ	*toghma*, m. a medal.
قرض دار	*karzdár*, m. a debtor.	سوداگر	*saudágar*, m a merchant.

ADJECTIVES.

تابعدار *tábi'dár*, obedient.

مگرا *magrá*, obstinate.

کانا *kánâ*, one-eyed.

جیتا *jitá*, alive.

لالچی *lálchí*, avaricious.

دیوالیا *díwáliyá*, bankrupt.

جنگلی *jangli*, uncivilized.

زرد *zard*, yellow.

جانفشان *ján-fishán*, zealous.

ننگا *nangá*, naked.

تنگ *tang*, tight.

مرحوم *marhúm*, deceased.

دغاباز *daghábáz*, treacherous.

گھنا *ghaná*, thick, dense (forest etc.)

عزتدار *'izzatdár*, respectable.

مناسب *munásib*, proper.

مغرور *maghrúr*, proud.

ممکن *mumkin*, possible.

پیدل *paidal*, on foot.

برابر *barábar*, level, equal.

VERBS.

لپیٹنا *lapetná*, a. to wrap up.

جتانا *jatáná*, a. to point out.

پونچھنا *ponchná*, a. to wipe.

چھونا *chhúná*, a. to touch.

روانہ ہونا *rawáná honá*, n. to set out.

پکارنا *pukárná*, a. to shout.

اشارہ کرنا *ishárá karná*, a. to sign, hint.

چوری کرنا *chorí karná*, a. to steal.

روکنا *rokná*, a. to stop.

قسم کھانا *kasm kháná*, a. to swear.

چننا *chunná*, a. to select.

واپس کرنا *wápas karná*, a. to send or give back.

کہلا بھیجنا *kahlá bhejná*, a. to send word

آگ لگانا *ág lagáná*, a. to set on fire.

ڈھانا *dháná*, a. to throw down, to raze.

بدلا لینا *badlá lená*, a. to take revenge.

یاد کرنا *yád karná*, a. to remember.

مرمت کرنا *maramat karná*, a. to repair.

پچھتانا *pachhtáná*, n. to repent.

بجھنا *bujhná*, n. to be put out (as fire.)

MISCELLANEOUS.

سرکار	*sarkár*, f. Government.	اصل	*asl*, f. root, origin.
مزاج	*mizáj*, m. health, temperament,	بھر	*bhar*, full, up to, etc.
راضی	*rází* pleased, in health.	میلا	*melá*, m. a fair.
عنایت	*'ináyat* f. favor.	کل	*kal*, m. to-morrow; yesterday
قریباً	*karíban*, near, close upon.	کوئی-کوئی	*ko,í-ko,í*, some —other.
بخار چڑھنا	*bukhár charhná*, n. to have fever.	کہیں نہ کہیں	*kahín, na kahin*, some where or other.
تعجب	*ta'ijjub*, m. astonishment.	سپاہی	*sipáhí*, m. a soldier.
بلا	*balá*, f. misfortune.	کپاس	*kapás*, f. cotton plant.
خواب	*khwáb*, m. sleep, dream.	خواب گاہ	*khwáb-gáh*, f. a bed-room.

CONVERSATION.

ارے تو کیا کرتا ہے	*are tú kyá kartá hai.*	What art thou doing ?
یہ کون کون مکان ہیں	*yih kaun kaun makán hain.*	What houses are these ?
یے سب سرکار کے مکان ہیں	*ye sab sarkár-ke makán hain.*	All these houses belong to Government.
آپ کا مزاج کیسا ہے	*áp-ká mizáj kaisá hai,*	How, is your health, Sir ?
آپکی عنایت سے میں راضی ہوں	*áp-ki 'ináyat-se main rází hún.*	Through your favor I am well, thank you.
ندی کتنی دور ہے	*nadí kitní dúr hai.*	How far to the river ?
ندی قریباً چار کوس کے فاصلہ پر ہے	*nadí karíban chár kos ke fásle-par hai.*	The river is about four *kos* distant.
تم غیر حاضر کیوں تھے	*tum ghair házir kyún the*	Why were you absent ?
مجھے بخار چڑھا تھا	*mujhe bukhár charhá thá.*	I had fever.
یہہ بڑے تعجب کی بات ہے	*yih bare ta'ijjub-kí bát hai.*	This is a very strange thing.

CONVERSATION—(*Continued*).

وہ بلا کا سونے والا ہے	*wuh balá-ká sonewálá hai,*	He is a terrible sleeper.
یہہ بات کیونکر ہوئی	*yih bát kyúnkar hú,í.*	How did this affair occur?
حضور-مجھے ذرہ سی بھی خبر نہیں	*hazúr-mujhe zarra-sí bhí khabar nahin.*	Sir, I do not in the least know.
یہاں فصل کبھی پیدا ہوتی ہے	*yahán fasl kabhí paidá hotí hai.*	Is a crop ever produced here.
اُس نے خاک بھی جواب نہیں دیا	*us-ne khák bhí jawáb nahin diyá.*	He gave not the slightest reply.
وہ چلا گیا ہوگا	*wuh chalá gayá hogá.*	He must have gone.
ہاں-صبح کو روانہ ہوا	*hán-subh-ko rawáná hú,á.*	Yes, he set out in the morning.
اصلی بات تو یہی ہے	*aslí bát to yihí hai.*	This is the real gist of the matter.
اُس کا مکان کوس بھر دور ہے	*us-ká makán kos-bhar dúr hai.*	His house is a full *kos* distant.
کل یہاں میلا بھریگا	*kal yahán melá bharegá.*	There will be a fair held here to-morrow.
کوئی کچھہ کہتا ہے کوئی کچھہ	*ko,í kuchh kahtá hai ko,í kuchh.*	Some say one thing, some another.

Translate into Urdú and write out :—

Why were you absent yesterday? I had fever, Sir. When will the fair be held in your village? I do not in the least know; some say to-day, some to-morrow. There must be water here somewhere. Yes, Sir; there is a river over in that direction. About fifty soldiers must have come. Cotton grows here. This is a very strange dream. The real matter is this. Did you have fever yesterday? No, I have fever to-day. It is very far from here.

CHAPTER—VIII.

THE TRANSITIVE VERB.

مارنا *márná*, a. to beat, to strike.

Aorist, or Contingent Future.

SINGULAR.	PLURAL.
میں مارں *main márún*, I may beat.	1. ہم ماریں *ham máren*, we may beat.
تو مارے *tú máre*, thou mayst beat.	2. تم مارو *tum máro*, you may beat.
وہ مارے *wuh máre*, he may beat.	3. وے ماریں *we máren*, they may beat.

Future, or Absolute Future.

SINGULAR.	PLURAL.
میں مارونگا *main márúngá*, I shall beat.	1. ہم مارینگے *ham márenge*, we shall beat.
تو مارےگا *tú máregá*, thou wilt beat.	2. تم مارو گے *tum mároge*, you will beat.
وہ مارےگا *wuh máregá*, he will beat.	3. وے مارینگے *we márenge*, they will beat.

Imperative.

SINGULAR.	PLURAL.
میں مارں *main márún*, let me beat.	1. ہم ماریں *ham máren*, let us beat.
تو مار *tú már*, beat thou.	2. تم مارو *tum máro*, beat you.
وہ مارے *wuh máre*, let him beat.	3. وے ماریں *we máren*, let them beat.

Conditional, or Indefinite Imperfect.

SINGULAR.	PLURAL.
میں مارتا *main mártá*, had I beaten.	1. ہم مارتے *ham márte*, had we beaten.
تو مارتا *tú mártá*, hadst thou beaten.	2. تم مارتے *tum márte*, had you beaten.
وہ مارتا *wuh martá*, had he beaten.	3. وے مارتے *we márte* had they beaten.

Present, or Present Imperfect.

SINGULAR.	PLURAL.
میں مارتا ہوں *main mártá húṇ*, I am beating.	1. ہم مارتے ہیں *ham márte hain*, we are beating.
تو مارتا ہے *tú màrtá hai*, thou art beating.	2. تم مارتے ہو *tum márte ho*, you are beating.
وہ مارتا ہے *wuh màrtà hai*, he is beating	3. وے مارتے ہیں *we márte hain*, they are beating

Imperfect, or Past Imperfect.

SINGULAR.	PLURAL.
1. میں مارتا تھا *main mártá thá*, I was beating.	1. ہم مارتے تھے *ham márte the*, we were beating
2. تو مارتا تھا *tú mártá thá*, thou wast beating.	2. تم مارتے تھے *tum márte the*, you were beating.
3. وہ مارتا تھا *wuh mártá thá*, he was beating.	3. وے مارتے تھے *we márte the*, they were beating.

Imperfect Potential, or Contingent Imperfect.

SINGULAR.	PLURAL.
1. میں مارتا ہوؤں *main mártá ho,ún*, I may be beating.	1. ہم مارتے ہوئیں *ham márte ho,en*, we may be beating.
2. تو مارتا ہوے *tu mártá ho,e*, thou mayst be beating.	2. تم مارتے ہوؤ *tum márte ho,o*, you may be beating.
3. وہ مارتا ہوے *wuh mártá ho,e*, he may be beating.	3. وے مارتے ہوئیں *we márte ho,en*, they may be beating.

Presumptive Imperfect.

SINGULAR.	PLURAL.
1. میں مارتا ہونگا *main mártá húngá*, I must be beating.	1. ہم مارتے ہونگے *ham márte honge*, we must be beating.
2. تو مارتا ہوگا *tú mártá hogá*, thou must be beating.	2. تم مارتے ہوگے *tum márte hoge*, you must be beating.
3. وہ مارتا ہوگا *wuh mártá hogá*, he must be beating.	3. وے مارتے ہونگے *we márte honge*, they must be beating.

Past Contingent Imperfect.

SINGULAR.	PLURAL.
1 میں مارتا ہوتا *main mártá hotá*, had I been beating.	1. ہم مارتے ہوتے *ham márte hote*, had we been beating.
2 تو مارتا ہوتا *tú mártá hotá*, hadst thou been beating.	2. تم مارتے ہوتے *tum márte hote*, had you been beating.
3. وہ مارتا ہوتا *wuh mártá hotá*, had he been beating.	3. وے مارتے ہوتے *we márte hote*, had they been beating.

Past, or Indefinite Perfect.

SINGULAR.	PLURAL.
1. میں نے مارا *main-ne márá*, I beat.	1 ہم نے مارا *ham-ne márá*, we beat.
2. تُو نے مارا *tú-ne márá*, thou beatest.	2. تُم نے مارا *tum-ne márá*, you beat.
3 اُس نے مارا *us ne márá*, he beat.	3. اُن نے مارا *un-ne márá*, they beat.

Perfect, or Present Perfect.

SINGULAR.	PLURAL.
1. میں نے مارا ہے *main-ne márá hai*, I have beaten.	1 ہم نے مارا ہے *ham-ne márá hai*, we have beaten.
2. تُو نے مارا ہے *tú-ne márá hai*, thou hast beaten.	2. تُم نے مارا ہے *tum-ne márá hai*, you have beaten.
3. اُس نے مارا ہے *us-ne márá hai*, he has beaten.	3. اُن نے مارا ہے *un-ne márá hai*, they have beaten.

Pluperfect, or Past Perfect.

SINGULAR.	PLURAL.
1. میں نے مارا تھا *main-ne márá thá*, I had beaten.	1. ہم نے مارا تھا *ham-ne márá thá*, we had beaten.
2. تُو نے مارا تھا *tu-ne márá thá*, thou hadst beaten.	2. تُم نے مارا تھا *tum-ne márá thá*, you had beaten.
3. اُس نے مارا تھا *us-ne márá thá*, he had beaten.	3. اُن نے مارا تھا *un-ne márá thá*, they had beaten.

Perfect Potential, or Contingent Perfect.

SINGULAR.	PLURAL.
1. میں نے مارا ہو *main-ne márá ho*, I may have beaten.	1. ہم نے مارا ہو *ham-ne márá ho*, we may have beaten.
2. تُو نے مارا ہو *tú-ne márá ho*, thou mayst have beaten.	2. تُم نے مارا ہو *tum-ne márá ho*, you may have beaten.
3. اُس نے مارا ہو *us-ne márá ho*, he may have beaten.	3. اُن نے مارا ہو *un-ne márá ho*, they may have beaten.

*Presumptive Perfect.

SINGULAR.	PLURAL.
1. میں نے مارا ہوگا *main-ne márá hogá*, I must have beaten.	1. ہم نے مارا ہوگا *ham-ne márá hogá*, we must have beaten.
2. تُو نے مارا ہوگا *tú-ne márá hogá*, thou must have beaten.	2. تُم نے مارا ہوگا *tum-ne márá hogá*, you must have beaten.
3. اُس نے مارا ہوگا *us-ne márá hogá*, he must have beaten.	3. اُن نے مارا ہوگا *un-ne márá hogá*, they must have beaten.

Past Contingent Perfect.

SINGULAR.	PLURAL.
1. میں نے مارا ہوتا *main-ne márá hotá*, had I beaten.	1. ہم نے مارا ہوتا *ham-ne márá hotá*, had we beaten.
2. تُو نے مارا ہوتا *tú-ne márá hotá*, hadst thou beaten.	2 تُم نے مارا ہوتا *tum-ne márá hotá*, had you beaten.
3. اُس نے مارا ہوتا *us-ne márá hotá*, had he beaten.	3. اُن نے مارا ہوتا *un-ne márá hotá*, had they beaten.

Infinitive or Gerund مارنا *márná*, to beat.

Noun of Agency مارنے والا *márne wálá*, the striker, the about to strike.

PARTICIPLES.

Imperfect مارتا *mártá*, striking beating.

Perfect مارا *márá*, beaten.

Progressive مارتا ہوا *mártá hú,á*, while beating.

Conjunctive مار - مارے - مار کر - مارکرے *már, márke, márkar, márkarke*, having beaten.

Adverbial مارتے ہی *márte-hí*, on the instant of beating.

*Note 1.—The student should carefully note the difference between the Presumptive Perfect of the Active and that of the Neuter verb. In the Presumptive Perfect of چلنا *chalná*, to go, as will already have been noticed, the first person Singular has ہونگا *húngá*, and the first person Plural ہونگے *honge, etc.*, whereas in the Active verb مارنا *márná*, to beat, the same tense takes ہوگا *hogá*, throughout the two numbers. *e. g.* میں نے لکھا ہوگا *main-ne likhá hogá*, I must have written, and میں دوڑا ہونگا *main daurá húngá*, I must have run, is correct, but the use of ہونگا *húngá*, in the first sentence, and ہوگا *hogá*, in the second, would be highly incorrect

Rule I.—In the case of Active verbs the Agentive case is always used with the six tenses formed from the Perfect Participle.

Rule II.—Whenever the Agentive case is used, the verb will then agree with the object in gender and number, but if the object be followed by the particle کو *ko*, the verb will remain in the form of the third person Singular Masculine. *e. g.* میں نے چٹھی پڑھی *main ne chitthí parhí*, I read the letter, or the letter was read by me. Here the verb پڑھنا *parhná*, agrees in gender and number with the feminine noun چٹھی *chitthí*, letter. میں نے عورت کو مارا ہے *main ne 'aurat ko mára hai*, I have struck the woman, or by me the woman has been struck. In this sentence the object is again feminine, but being succeeded by کو *ko*, requires the verb to be in the third person Singular Masculine.

The following verbs although really Active in Signification, do not conform to the above Rules, or in other words, they agree with their Nominatives like Neuter verbs :—

بولنا *bolná*, to speak ; لانا *lána*, to bring ; لے جانا *lejána*, to take away ; بھولنا *bhúlná*, to forget ; بکنا *bakná*, to talk idly.

لڑنا *larná*, to fight, takes the Agentive case when the object is mentioned ; otherwise it is treated as a Neuter verb. جاننا *jánná*, to know, is sometimes treated both ways. When the object is a single word, the Agentive is used, but when the object is a sentence, the Nominative is generally preferred. سمجھنا *samajhná*, to understand, is also sometimes treated as a Neuter verb.

***The following six verbs are somewhat irregular in their perfect participles. As they are all in daily use, the student is enjoined to commit them to memory :—**

ہونا *honá*, n. to be, has for Perfect Participle			ہُوا *húá*.
مرنا *marná*, n. to die,	,,	,,	مُوا *múá*.
کرنا *karná*, a. to do,	,,	,,	کیا *kíyá*,
دینا *dená*, a. to give,	,,	,,	دیا *diyá*.
لینا *lená*, a. to take,	,,	,,	لیا *liyá*,
جانا *jáná*, n. to go,	,,	,,	گیا *gayá*.

*Note—The regular forms کرا *kará*, and مرا *mará*, and جایا *jáyá*, are also often met with, the last جایا *jáyá*, being invariably used in compounds.

Conjugate after the manner of مارنا *márná*, and write out :—

The past contingent perfect of کرنا *karná*, to do, to act ; the Contingent Pe fect of بھیجنا *bhejná*, to send ; the Present Perfect of کہنا *kahná*, to say, to tell ; t Absolute future of لکھنا *likhná*, to write ; the Contingent future of پانا *pánd*, find ; the Presumptive Imperfect of دینا *dená*, to give, and the Past Imperfe of لینا *lená*, to take.

Commit to memory the following useful words :—

NOUNS.

بندوق	*bandúk*, f. a musket.	عرصہ	*'arsa*, m. a space of time.
جورو	*jorú*, f. a wife.	مہینہ	*mahína*, m. a month.
پوشاک	*poshák*, f. clothes.	صندوق	*sandúk*, m. a box.
مدت	*muddat*, f. a space of time.	بیت	*bet*, m. a stick or cane.
برس	*baras*, m. a year.	حکم	*hukm*, m. an order.
غدر	*ghadr*, m. a mutiny.	آواز	*áwáz*, f. voice, sound.
وقت	*wakt*, m. a time.	نیند	*nínd*, f. sleep.
کان	*kán*, m. the ear.	درد	*dard*, m. pain.
چاندنا	*chándná*, m. light.	تقدیر	*takdír*, f. fate.
خط	*khatt*, m. a letter.	کپڑا	*kaprá*, m. cloth.

ADJECTIVES.

ڈھلوان	*dhalwán*, steep.	پیلا	*pílá*, yellow.
پہلے پہل	*pahle pahal*, first of all.	سبز	*sabz*, green.
سانولا	*sánwalá*, swarthy.	آسمانی	*ásmání*, sky-blue.
دانا	*dánú*, wise (does not inflect)	گندمی	*gandumí*, wheat colored.
نادان	*ná-dán*, ignorant.	اندھا	*andhá*, blind.
جوان	*jawán*, young.	کوتاہ	*kotáh*, short.
بدصورت	*bad-súrat*, ugly.	بلند	*buland*, high.

ADJECTIVES—(*Continued.*)

خوشنما *khúsh-numá*, pretty.

بدنما *bad numá*, ugly.

قابل *kábil*, fit, clever.

جاهل *jáhil*, ignorant.

بیوقوف *bewuküf*, foolish.

میانه *miyána*, middle sized.

حسود *hasúd*, envious.

حسین *hasín*, beautiful.

VERBS.

پڑھانا *parhánd*, a. to teach.

پگھلنا *pighalná*, n. to melt.

پہنانا *pahnánd*, a. to cause to put on clothes.

پوجنا *púj'nd*, a. to worship.

پوچھنا *púchhná*, a. to ask.

پھاندنا *phándná*, n. to leap.

چونکنا *chaunkná*, n. to start up from sleep.

چھپنا *chhapná*, n. to be printed.

چھٹنا *chhutná*, n. to be let go.

چہچہانا *chahchahánd*, n. to warble (as birds).

ڈولنا *dolná*, n. to swing, to shake.

ڈھونا *dhoná*, a. to carry.

رامبھنا *rámbhná*, n. to bellow (as cattle.)

ہٹانا *hatánd*, a. to repel.

ہٹنا *hatná*, n. to retire.

دعوت کرنا *da'wat karná*, a. to invite.

ہانکنا *hánknd*, a. to drive.

نچانا *nachánd*, a. to cause to dance.

نچوڑنا *nichorná*, a. to squeeze.

لوٹنا *lútná*, a. to plunder.

MISCELLANEOUS.

چھڑی *chhari*, f. a cane, switch.

ٹھیک *thík*, exact, even.

چیز *chiz*, f. a thing.

کروٹ *karwat*, f. sideways.

سکنا *saknd*, n. to be able.

ڈھالو *dhálú*, steep.

سن *san*, m. a year.

کسی کے ہاتھ بیچنا *kisí-ke háth bechná*, to sell to any one.

چت *chit*, on the back, supine.

اوندھا *aundhá*, up side down.

بل *bil*, m. a hole or burrow.

غصے میں آنا *ghusse-men ánd*, to become angry.

CONVERSATION.

جس وقت مین وهان سے روانه هوتا تها یه مزدور گانو کو جاتے هوئے مجهکو ملا	*jis wakt main wahán-se rawána hotá thá yih mazdár gánw ko játe hú,e mujh ko milá.*	As I was leaving there, I met this labourer going to the village.
وه چهڑي هاته مین لئے جاتا تها	*wuh chhari háth-men liye játá thá.*	He was going along with a cane in his hand.
وه کوٹ پهنے هوئے هے	*wuh kot pahinc hue hai.*	He is wearing a coat.
چورکو دونون هاتهه سے پکڑے هوے هے	*chor-ko dunon háth se pakre hue hai.*	He is holding the thief with both hands.
مجهے اِس ملک مین آئے هوئے بارہ برس کي مدت هوئي	*mujhe is mulk men áye hú,e bárah baras-ki muddat hú,í.*	It is twelve years since I came into this country.
غدر کو کتنا عرصه هوا	*ghadr-ko kitná 'arsa hú,á*	How long since the mutiny ?
غدر تو سن ستاون مین هوا تها جس کو اب ٹهیک چالیس برس کا عرصه هوا هے	*ghadr to san satáwan-men hú,á thá jis ko ab-thík chálís baras-ká 'arsa hú,á hai.*	The mutiny took place in the year—'57, which is now exactly forty years ago.
کے دن هوئے که تم نے یه کام کیا	*kai din hú,e ki tum-ne yih kám kiyá.*	How long is it since you did this ?
آپ نے کس کے هاتهه گهوڑا بیچا	*áp-ne kis-ke háth ghorá bechá.*	To whom did you sell the horse, Sir ?
مین نے اُس کو ایک پٹهان کے هاته بیچا	*main ne us-ko ek pathán-ke háth lechá.*	I sold him to a Pathan.
مرد نے عورت کو کاهے سے مارا	*mard-ne 'aurat ko káhe-se márá.*	With what did the man beat the woman ?
مین اِس چورکو کاهے سے ماروں	*main is chor-ko káhe-se márún.*	With what can I beat this thief ?

CONVERSATION (*Continued.*)

یہ چیز کاہے کی ہے	*yih chiz káhe ki hai.*	What is this thing made of?
کیا وہ چت پڑا تھا	*kyá wuh chit paṛá thá.*	Was he lying on his back?
وہ کروٹ سے پڑا تھا	*wuh karwat-se paṛá thá.*	He was lying on his side.
لڑکا اوندھا پڑا ہوگا	*laṛká auṇdhá paṛá hogá*	The boy must have been lying face downwards.
آپ کو نیند آتی ہے	*áp ko nínd átí hai.*	Are you sleepy Sir?
ہاں مجھے نیند آتی ہے	*hán mujhe nínd átí hai.*	Yes, I feel sleepy.
اس کو چاندنے میں لاؤ	*us-ko chándne-men láo.*	Bring it into the light.
آپ سے یہ ہوسکتا ہے	*áp-se yih hosaktá hai.*	Can you do this, Sir?
مجھسے نہیں ہوسکتا	*mujh-se nahín ho saktá.*	I can not do it.
آپ سے یہ چٹھی پڑھی جاتی ہے	*áp-se yih chitthí paṛhí játí hai.*	Can you read this note, Sir?
چوہے کو بل میں سے نکال دو	*chúhe ko bil-men se nikál do.*	Take the mouse out of the hole.
وہ نکلنے کا نہیں	*wuh nikalne-ká nahín.*	He wont come out.
آج پہلے پہل کون آیا	*áj pahile pahal kaun áyá.*	Who came first to-day?
گانو کی سڑک بہت ڈھالو ہے	*gánw-kí saṛak bahut ḍhálú hai.*	The road to the village is very steep.

Translate into Urdú and write out:—

I saw a man standing on the road. He was going along with a gun in his hand. He is wearing your clothes. Why is he holding the woman with both hands? How long have you been in this country? It is about six years since I came to India. When did the famine occur. In what year did you come to India? I came to India in the year—85, exactly twelve years ago. To whom did you sell the cow? I sold it to a person by the name of Ganga Ram (Gangá Rám *nám shakhs.*) In what did you take the water away? With what did he beat you? Was he lying on his back or on his side? They say he has lying face downwards. Can you write such a note? He wont go. Your servant departed first of all. I met him going to the city. Did you see him going home? What was he wearing? He was wearing your red coat.

CHAPTER—IX.

THE PASSIVE VOICE, CAUSAL AND COMPOUND VERB.

The Passive voice is not so generally used in Urdú as it is in English. The chief reason for this is that the Urdú language abounds with simple Neuter verbs of a Passive signification. Only Active Transitive Verbs admit of a Passive Voice.

RULE.—The Passive Voice is regularly formed by employing the various tenses of the verb جانا *jánd*, to go, with the Perfect participles of Transitive verbs.

There being no deviation from the above rule, only the more common tenses of one verb will be given as an example.

مارا جانا *márá jánd*, to be beaten.

Aorist, or Contingent Future.

SINGULAR.	PLURAL.
1. میں مارا جاؤں *main márá já,ún*, I may be beaten.	1 ہم مارے جاویں *ham máre jáwen*, we may be beaten.
2. تُو مارا جاوے *tú márá jáwe*, thou mayst be beaten.	2. تُم مارے جاؤ *tum máre já,o*, you may be beaten.
3. وُہ مارا جاوے *wuh márá jáwe*, he may be beaten.	3. وے مارے جاویں *we máre jáwen*, they may be beaten.

Future, or Absolute Future.

SINGULAR.	PLURAL.
1. میں مارا جاؤنگا *main márá já,úngá*, I shall be beaten.	1. ہم مارے جاوینگے *ham máre jáwenge*, we shall be beaten.
2. تُو مارا جاویگا *tú márá jáwegá*, thou wilt be beaten.	2. تُم مارے جاؤ گے *tum máre já,oge*, you will be beaten.
3. وُہ مارا جاویگا *wuh márá jáwegá*, he will be beaten.	3. وے مارے جاوینگے *we máre jáwenge*, they will be beaten.

Imperative.

SINGULAR.	PLURAL.
1 میں مارا جاؤں *main mára já,ún*, let me be beaten.	1. ہم مارے جاویں *ham máre jáwen*, let us be beaten.
2. تُو مارا جا *tú mára já*, be thou beaten.	2. تُم مارے جاؤ *tum máre já,o*, be ye beaten.
3. وُہ مارا جاوے *wuh mára jáwe*, let him be beaten.	3. وے مارے جاویں *we máre jáwen*, let them be beaten.

Conditional, or Indefinite Imperfect.

SINGULAR.	PLURAL.
1. میں مارا جاتا *main mára játá*, had I been beaten.	1. ہم مارے جاتے *ham máre játe*, had we been beaten.
2. تُو مارا جاتا *tú mára játá*, hadst thou been beaten.	2. تُم مارے جاتے *tum máre játe*, had you been beaten.
3. وُہ مارا جاتا *wuh mára játá*, had he been beaten.	3. وے مارے جاتے *we máre játe*, had they been beaten.

Imperfect, or Present Imperfect.

SINGULAR.	PLURAL.
1. میں مارا جاتا ہوں *main mára játá hún*, I am being beaten.	1. ہم مارے جاتے ہیں *ham máre játe hain*, we are being beaten.
2. تُو مارا جاتا ہے *tú mára játá hai*, thou art being beaten.	2. تُم مارے جاتے ہو *tum máre játe ho*, you are being beaten.
3. وُہ مارا جاتا ہے *wuh mára játá hai*, he is being beaten.	3. وے مارے جاتے ہیں *we máre játe hain*, they are being beaten.

Past Imperfect.

SINGULAR.	PLURAL.
1. میں مارا جاتا تھا *main mára játá thá*, I was being beaten.	1. ہم مارے جاتے تھے *ham máre játe the*, we were being beaten.
2. تُو مارا جاتا تھا *tú mára játá thá*, thou wast being beaten.	2. تُم مارے جاتے تھے *tum máre játe the*, you were being beaten.
3. وُہ مارا جاتا تھا *wuh mára játá thá*, he was being beaten.	3. وے مارے جاتے تھے *we máre játe the*, they were being beaten.

Past, or Indefinite Perfect.

SINGULAR.	PLURAL.
1. میں مارا گیا *main márá gayá*, I was beaten.	1. ہم مارے گئے *ham máre gaye*, we were beaten.
2. تُو مارا گیا *tú márá gayá*, thou wast beaten.	2. تُم مارے گئے *tum máre gaye*, you were beaten.
3. وُہ مارا گیا *wuh márá gayá*, he was beaten.	3. وے مارے گئے *we máre gaye*, they were beaten.

Present, or Present Perfect.

SINGULAR.	PLURAL.
1. میں مارا گیا ہوں *main márá gayá hún*, I have been beaten.	1. ہم مارے گئے ہیں *ham máre gaye hain*, we have been beaten.
2. تُو مارا گیا ہے *tú márá gayá hai*, thou hast been beaten.	2 تُم مارے گئے ہو *tum máre gaye ho*, you have been beaten.
3. وُہ مارا گیا ہے *wuh márá gayá hai*, he has been beaten.	3. وے مارے گئے ہیں *we máre gaye hain*, they have been beaten.

*Pluperfect, or Past Perfect.

SINGULAR.	PLURAL.
1. میں مارا گیا تھا *main márá gayá thá*, I had been beaten.	1 ہم مارے گئے تھے *ham máre gaye the*, we had been beaten.
2. تُو مارا گیا تھا *tú márá gayá thá*, thou hadst been beaten.	2. تُم مارے گئے تھے *tum máre gaye the*, you had been beaten.
3. وُہ مارا گیا تھا *wuh márá gayá thá*, he had been beaten.	3. وے مارے گئے تھے *we máre gaye the*, they had been beaten.

Infinitive مارا جانا *márá jáná*, to be beaten.

Imperfect Participle مارا جاتا *márá játá*, being beaten.

Perfect Participle مارا گیا *márá gayá*, beaten.

Conjunctive Participle مارا جاکر *márá jákar*, having been beaten.

*Note 1.—The remaining three Imperfect and three Perfect tenses are very seldom used.
Note 2.—As a rule the student should never use the Passive Voice unless absolutely necessary.

*CAUSAL VERBS.

In Urdú all primitive Neuter Verbs are convertible into Causal and Double usal Verbs. *e. g.* پکنا *pakná*, to grow ripe, to be cooked, takes in the First Causal پکانا *pakánná*, to ripen, to cook, and in the Double Causal پکوانا *pakwánná*, to cause to en, to cause to be cooked (by means of another.) The student will do well to asp the meaning of this last form. In ordinary conversation the necessity for its e may arise from either of two causes. Take the sentence اُس کو بلاؤ *us-ko bulá,o* ll him, as an example. Here we have a direct order generally applicable to a vant or inferior. Suppose, however, we are in conversation with a superior or ual, and the sentence becomes changed into اُس کو بلواؤ *us-ko bulwá,o*, have him lled. In English the sentence is changed, but in Urdú the verb only. This would called using the Double Causal out of *et iquette* to a superior or equal. It also, however, equally applicable to inferiors whenever we intend those inferiors have a certain thing done by means of a third party. This might arise out of *cessity*.

The following are the rules for the formation of the First nd Second Causals from simple primitive verbs :—

RULE I.—To the root of the Neuter verb add انا *ánná*, for the First and وانا *wánná*, for the Second Causal. *e. g* :—

NEUTER VERB.	ROOT.	FIRST CAUSAL.	SECOND CAUSAL.
ملنا *milná*, to meet.....	مل *mil*.....	ملانا *milánná*.....	ملوانا *milwánná*.
جلنا *jalná*, to burn.....	جل *jal*.....	جلانا *jalánná*...	جلوانا *jalwánná*.
اُڑنا *urná*, to fly.....	اُڑ *ur*.....	اُڑانا *uránná*....	اُڑوانا *urwánná*.

*NOTE 1.—Dissyllabic roots having a short vowel in the first syllable, drop the short a (فتحه *fatha*) in the nd syllable in the First Causal, but resume it in the Second Causal. *e. g.* ٹہلنا *tahalná*, to walk backwards forwards, takes ٹہلانا *tahlánná*, to lead up and down, in the First Causal, and not ٹہلانا *tahlánná* ; پکڑنا *ukrná* to seize takes پکڑانا *pakránná*, *and not* پکڑانا *pakránná*.

NOTE 2.—If the root is monosyllabic and contains any of the long vowels, that vowel is changed into its corres- ding short in both the First and Second Causals. *e. g.* :—

جاگنا *jágná*, to wake up, takes جگانا *jagánná*, in the First and جگوانا *jagwánná* in the Second Causal. ا *letná*, to lie down, takes لٹانا *litánná*, in the First and لٹوانا *litwánná*, in the Second Causal.

ease Continued on Page 74.

†Rule II.—Neuter verbs having a monosyllabic root enclosing a short vowel, form the Second Causal in the usual way, and the First Causal by lengthening the short vowel into its corresponding long. *e. g.* کٹنا *katná*, to be cut, takes کاٹنا *kátná* and کٹوانا *katwáná*; لدنا *ladná*, to be loaded, takes لادنا *ládná*, and لدوانا *ladwáná*.

The following verbs are more or less irregular :—

Primitive Verb.	First Causal.	Second Causal.
چھٹنا *chhutná*, to be let go...	چھوڑنا *chhorná*.....	چھڑانا *chhuráná*.
ٹوٹنا *tútná*, to be broken.....	توڑنا *torná*.....	توڑوانا *torwáná*. / توڑانا *toráná*.
پھٹنا *phatná*, to be torn.....	پھاڑنا *phárná*.....	.....پھڑوانا *pharwáná*. / .....پھڑانا *pharáná*.
پھوٹنا *phútná*, to burst.....	پھوڑنا *phorná*.....	.....پھڑانا *phuráná*.
سونا *soná*, to sleep.....	سلانا *suláná*.....	سلوانا *sulwáná*.
کھانا *kháná*, to eat.....	کھلانا *khiláná*.....	کھلوانا *khilwáná*.
نکلنا *nikalná*, to come out.....	نکالنا *nikálná*.....	نکلوانا *nikalwáná*.
بکنا *biknd*, to be sold.....	بیچنا *bechná*.....	بکوانا *bikwáná*
رہنا *rahná*, to stay.....	رکھنا *rakhná*.....	رکھانا *rakháná*. / رکھوانا *rakhwáná*

*Note 3.—Monosyllabic roots ending in a long vowel, shorten that vowel and insert ل *lám* between it and the Causal affixes. *e. g.* دینا *dená*, to give, takes دلانا *diláná*, *and* دلوانا *dilwáná*; پینا *piná*, to drink, takes پلانا *piláná*, *and* پلوانا *pilwáná*.

Note 4.—Monosyllabic roots containing the diphthongs ی *ai* or او *au*, generally retain these diphthongs in the First and Second Causals. *e. g.* تیرنا *tairná*, to swim, has تیرانا *tairáná*, *and* تیروانا *tairwáná*; دوڑنا *daurná*, to run, has دوڑانا *daurána*, *and* دوڑوانا *daurwáná*.

†Note 1.—It may happen that the First and Second Causal forms have the same meaning. *e. g.* کرانا *karáná*, *and* کروانا both denote "to cause to be done."

(*Continued.*)

PRIMITIVE VERB.	FIRST CAUSAL.	SECOND CAUSAL.
کہنا *kahná*, to say.....	کہانا *kahánd*..... کہلانا *kahlánd*.....	کہلوانا *kahlwánd*.
جاننا *jánná*, to know.....	...جنانا *janánd* ... ...جتلانا *jatlánd*	
دیکھنا *dekhná*, to see.....	...دکھانا *dikhánd*..... ...دکھلانا *dikhlánd*.....	...دکھوانا *dikhwánd*.
سیکھنا *síkhná*, to learn.....	...سکھانا *sikhánd*... ... ...سکھلانا *sikhlánd*...	
لینا *lená*, to take...		لوانا *liwánd*.
ڈوبنا *dúbná*... to be immersed	ڈوبانا *dúbánd*..... ڈوبونا *dúboná*..... ڈبونا *duboná*.....	...ڈبوانا *dubwánd*.
بھیگنا *bhigná*, to be wet.....	...بھگونا *bhigoná*..... ...بھگانا *bhigánd*.....	...بھگوانا *bhigwánd*.
بیٹھنا *baithná*, to sit.....	...بیٹھانا *baithánd*..... ...بٹھانا *bithánd*..... ...بٹھلانا *bithlánd*..... ...بیٹھالنا *baithálná*..... ...بیٹھارنا *baithárná*.....	...بیٹھوانا *baithwánd*. ...بٹھوانا *bithwánd*.

Most European Grammarians give the number of Compound verbs as thirteen, and classify them as follows :—

*I.—INTENSIVE.

These, as their name denotes, have an *intensified meaning*. They are regularly formed by combining the Infinitive of one verb with the Conjunctive Participle of another. *e. g.* لے لینا *le lená*, to take away; مارڈالنا *már dálná*, to kill outright; توڑڈالنا *tor dálná*, to break to pieces. Such verbs are not numerous. The Conjunctive Participle remains the same throughout, while the second member, although regularly conjugated, has a meaning slightly different from what it would have if conjugated alone. The truth of this remark is evident from the above examples.

*NOTE 1.—It may perhaps be useful to remember that دینا *dená*, ڈالنا *dálná*, لینا *lená*, and رکھنا *rakhná*, are the verbs most frequently used in this construction with Transitive verbs; and آنا *ánd*, پڑنا *parná*, رہنا *rahná*, جانا *jánd and* اٹھنا *uthná*, with Intransitives. But a conjunctive participle is often found combined with two or more secondary verbs.

NOTE 2.—The Conjunctive Participle and regular verb are not always found side by side as in the above examples; between the two a negative, or even a whole clause, may intervene.

*II.—POTENTIALS.

This class denotes *power* or *ability* to do a certain thing. Verbs belonging to this class are formed by combining the verb سکنا *sakná*, to be able, with the Conjunctive Participle of any other verb. It translates the English Potential mood. سکنا *sakná*, is, of course, conjugated throughout. *e. g.* وہ نہیں جاسکتا ہے *wuh nahín já saktá hai*, he is not able to go; وہ عورت نہیں جاسکیگی *wuh 'aurat nahin já sakegí*, that woman will not be able to go.

†III.—COMPLETIVES.

This class denotes *completion* of an act, and is formed in the same way as Potentials, only instead of سکنا *sakná*, to be able, چکنا *chukná*, to be finished, is combined with the Conjunctive Participle of other verbs. *e. g.* وہ جاچکا ہے *wuh já chuká hai*, he has done going; جب وہ لکھ چکیگا *jab wuh likh chukegá*, when he will have done writing. In this last sentence, where the Absolute Future is used, the sense is nearly that of the English Future Perfect.

‡IV.—FREQUENTATIVES.

These denote the *frequent repetition of an action*, and are formed by combining the Transitive verb کرنا *karná*, to do, with the Perfect Participle of any other verb. کرنا *karná*, can then be used in any tense, person or number, but the Participle remains unchanged. *e. g.* وہ جایا کرتا ہے *wuh jáyá kartá hai*, he is in the habit of going; وہ جایا کریگی *wuh jáyá karegí* she will make a habit of going.

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*Note 1.—This combination is sometimes found with the oblique form of the Infinitive instead of the Conjunctive Participle. It is, however, considered less elegant and should not, therefore, be imitated. *e. g.* وہ نہیں جانے سکتا ہے *wuh nahín jáne saktá hai*, he is not able to go.

†Note 1.—Some grammarians hold to the idea that in this combination we have not the Perfect Participle but a verbal noun ending in ا *alif*. The belief appears very sound, and helps to illustrate the construction.

‡Note 2.—The English word 'always' when it denotes, continued, lasting duration, must be translated by the corresponding Urdú adverb ہمیشہ *hamesha*, but when the signification is repeated action, the frequentative verb must be used. *e. g.* وہ رویا کرتا ہے *wuh royá kartá hai*, he is always (in the habit of) weeping, but وہ ہمیشہ روتا ہے *wuh hamesha rotá hai*, he is always weeping. The first denotes only *repeated action*, the latter *duration*.

*V.—DESIDERATIVES.

These denote a *desire* to do a certain thing, or that a certain action is *about to take place.* They are formed after the manner of Frequentatives, but instead of کرنا *karná*, to do, the verb چاهنا *cháhná*, to desire, is used. *e. g.* وہ جایا چاهتا ہے *wuh jáyá cháhtá hai*, he desires to go, or, he is about to go. In such sentences the particular meaning can only be known from the context. There is seldom any difficulty however.

†VI.—INCEPTIVES.

These denote the *beginning* of a certain action. They consist of a combination of the Neuter verb لگنا *lagná*, to begin, with the inflected Infinitive of any other verb *e. g* وہ جانے لگا *wuh jáne laqá*, he began to go ; وہ جانے لگیگی *wuh jáne lagegí*, she will begin to go.

VII.—PERMISSIVES.

These denote *permission*, and consist of a combination of the inflected Infinitive of any verb with the several parts of the verb دینا *dená*, to give. *e. g.* اُس کو جانے دو *us-ko jáne do*, let him go, let it go.

‡VIII.—ACQUISITIVES.

These denote *acquisition.* They are formed by combining the several parts of the verb پانا *páná*, to find, with the inflected Infinitive of any other verb. *e. g.* وہ جانے پاویگا *wuh jáne páwegá*, he will be allowed to go ; وہ بولنے نہیں پایا *wuh bolne. nahín páyá*, he was not permitted to speak.

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*Note 1.—Instead of the Perfect Participle, the inflected Infinitive is also sometimes met with. *e. g.* وہ بولنے چاهتا ہے *wuh bolne cháhtá hai*, he wishes to speak.

Note 2—The verb چاهنا *cháhná*, is also very often found in conjunction with the simple uninflected Infinitive. *e. g.* وہ بولنا چاهتا ہے *wuh bolná cháhtá hai*, he desires to speak etc. This last construction appears to be gaining ground daily and the Perfect Participle falling into disuse, especially in conversation.

Note 3.—Such an English sentence as 'you ought to go' is rendered in Urdú by تمہیں جایا چاهئے *tumhen jáyá cháhiye, or* تمہیں جانا چاهئے *tumhen jáná cháhiye.* The first construction has the Dative of the person and the Perfect Participle of the verb, and the second the Dative of the person with the simple Infinitive.

†Note 1.—Some of the tenses of this construction are rarely if ever used.

‡Note 1.—In Acquisitive and Frequentative compounds, the Agentive case is not permissible with پایا *páyá* and کیا *kiyá. e. g.* We cannot say اُس نے جانے پایا *us-ne jáne páyá.* The student should carefully note this.

*IX.—CONTINUATIVES.

These consist of the Imperfect Participle of any verb combined with the verb رهنا *rahná*, to remain. The Participle agrees in gender and number with the subject. *e. g.* وہ جاتا رہتا ہے *wuh játá rahtá hai*, he continues going ; وہ بولتی رہتی ہے *wuh boltí rahtí hai*, she continues talking.

X.—PROGRESSIVES.

These consist of the Imperfect Participle of a verb combined with جانا *jáná*, to go. As in Continuatives, so also in Progressives, the Participle agrees in gender and number with the subject. *e. g.* میں بولتا جاتا ہوں *main boltá játá hún*, I go on speaking ; وہ بولتی جاتی تھی *wuh boltí játí thí*, she went on speaking.

XI.—STATISTICALS.

These are a combination of the inflected Masculine form of the Imperfect Participle of any verb with a verb of motion. *e. g.* وہ گالی دیتے ہوئے جاتا ہے *wuh gálí dete hú,e játá hai*, or وہ گالی دیتا ہوا جاتا ہے *wuh gáli detá hú,á játá hai*, he goes away giving abuse ; وہ عورت روتی ہوی آتی ہے *wuh 'aurat rotí hui átí hai*, that woman comes weeping.

†XII.—REITERATIVES.

These are very seldom used—especially in conversation. They consist of two verbs of kindred sound and meaning being conjugated together. Some parts of this compound are rarely if ever used. *e. g.* دھو دھا کر *dho-dhá kar*, having washed ; دیکھ بھال کے *dekh-bhál ke*, having seen.

‡XIII.—NOMINALS.

These are in every day use and are much more numerous than the foregoing. They consist of a Substantive or Adjective combined with a verb. *e. g.* تاکید کرنا *tákid karná*, to enjoin ; شکر گزار ہونا *shukr-guzár honá*, to be grateful.

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*Note 1.—The Combination جاتا رہنا *játá rahná*, may also mean 'to die', or, "to be lost." *e. g.* میرا سب مال جاتا رہا *merá sab mál játá rahá*, my all is gone, (I have lost all.)

†Note 1.—The verbs most commonly used in this combination are کرنا *karná*, to do *and* ہونا *honá*, to be.

‡Note 2.—Some of these take the Accusative with کو *ko*, some the Genitive, some either the Accusative or Genitive, while a third class require the preceding noun to be followed by سے *se*, *or* پر *par*, The exact number of these, the particular cases they require to be preceded by, is a very doubtful point. The student must trust to continued practice

Conjugate after the manner of مارا جانا *mára jáná*, and write out :—

لکھا جانا *likhá jáná*, to be written ; پیٹا جانا *pitá jáná*, to be beaten, دیکھا جانا *dekhá jáná*, to be seen.

Commit to memory the following useful words :—

NOUNS.

پلٹن *paltan*, f. a battalion of Infantry.

ہرج *harj*, m. loss, harm.

غل *ghul*, m. noise, uproar.

باقی *bákí*, f. remainder.

رخصت *rukhsat*, f. leave, discharge.

فرصت *fursat*, f. leisure.

عبرت *'ibrat*, f. warning.

عبارت *'ibárat*, f. style in writing.

تکلیف *taklíf*, f. trouble, difficulty.

نقصان *nuksán*, m. loss, damage.

نتیجہ *natíja*, m. result.

ہفتہ *hafta*, m. a week.

افسوس *afsos*, m. sorrow.

رسی *rassí*, f. a string, or cord.

اجازت *ijázat*, f. permission.

مدعی *mudda'í*, m. a plaintiff.

مدعا علیہ *muda'i'alaih*, m. a defendant.

بھروسا *bharosá*, m. hope.

اعتماد *'itimád*, m. faith, confidence.

اعتبار *'itbár*, m. faith, belief.

ضلع *zila'* f. a district.

قلعہ *kil'a*, m. a fort.

دق *dikk*, m. trouble, annoyance.

دفع *dafa'*, m. repulsion, avertion.

دفعہ *daf'a*, f. time, turn.

موسم *mausim*, m. season, time.

زکام *zukám*, m. cold.

شفا *shafá*, f. recovery (from sickness.)

ADJECTIVES.

فکرمند *fikr-mand*, thoughtful.

خراب *khráb*, bad.

بوڑھا *búrhá*, old.

ہوشیار *hoshiyár*, intelligent.

سفید *sufaid*, white.

سخت *sakht*, hard.

ملائم *muláyim*, mild, soft.

کند *kund*, blunt, dull.

نمناک *nam-nák*, moist

متوالا *matwálá*, drunk.

ADJECTIVES—(*Continued*).

سُرخ *surkh*, red.

باریک *bárík*, fine (cloth, paper etc.)

اشراف *ashráf*, of high descent, noble.

کمینہ *kamína*, low, base born.

وفادار *wafá dár*, faithful.

بے وفا *be-wafá*, faithless.

شُجاع *shujá'* brave.

رحم دل *rahm-dil*, kind-hearted.

سنگ دل *sang-dil*, hard-hearted.

نرم *narm*, soft.

تقصیرمند *taksír-mand*, guilty.

بے تقصیر *be-taksír*, innocent.

ناخُوش *ná-khúsh*, unhappy.

ماندہ *mánda*, } tired.

تھکا *thaká*, }

بھوکا *bhúká*, hungry.

تونگر *tawangar*, rich.

مالدار *máldár*, prosperous, rich.

کنجوس *kanjús*, a miser, miserly.

سخی *sakhí*, generous.

VERBS.

چھپ جانا *chhip jáná*, n. to be hidden.

بدلا لینا *badlá lená*, a. to take revenge

عہد کرنا *'ahd, karná*, a. to make a vow

چکر مارنا *chakar márná*, a. to detour.

گلے لگانا *gale lagáná*, } to embrace.

گلے ملنا *gale milná*, }

خلل کرنا *khalal karná*, a. to interrupt.

تقاضا کرنا *takázá karná*, a. to dun.

بانٹنا *bantná*, a. to twist.

تقسیم کرنا *taksím karná*, a. to divide.

جھولنا *jhúlná*, n. to swing.

محصول لگانا *mahsúl lagáná*, a. to tax.

تاو دینا *táo dená*, a. to twist, to make hot.

بیما کرنا *bímá karná*, a. to insure

دخل دینا *dakhl dená*, a. to interfere.

تحقیق کرنا *tahkik karná*, a. to investigate.

اعتراز کرنا *'itiráz karná*, a. to make objections.

مایوس ہونا *máyús honá*, n. to despond.

ڈھالنا *dhálná*, a. to mould.

کھانسنا *khánsná*, n. to cough.

گلنا *galná*, n. to melt.

رشوت کھانا *rishwat kháná*, a. to accept bribe.

تباہ ہونا *tabáh honá*, n. to be ruined.

متوجہ ہونا *mutawajjih honá*, n. to pa attention.

مبارکباد دینا *mubárik bádídená*, a. to congratulate.

پھانسی دینا *phánsí dená*, a. to hang (capital punishment.)

قتل کرنا *katl karná*, a. to murder.

زہر دینا *zhar dená*, a. to poison.

پیچھا کرنا *píchá karná*, a. to pursue.

قیاس کرنا *kiyás karná*, a. to guess.

MISCELLANEOUS.

درپیش *dar-pesh*, in front.

درپیش هونا *dar-pesh honá*, n. to happen.

یہاں *yahán*, here, at the house of.

خلاف *khiláf*, opposition.

برخلاف *bar-khiláf*, on the contrary.

کارروائی *kár-rawá,í*, f. management.

گم نام *gum-nám*, nameless.

خود *khud*, self.

همراه *ham-ráh*, in company with.

فراموش *farámosh*, forgotten.

شهد *shahd*, m. honey.

CONVERSATION.

آپ نے ایک شخص رام دین نام دیکھا ہے	*áp-ne ek shakhs Rám Dín nám dekhá hai.*	Have you seen a person by the name of Ram Din ?
اُس کو دس روپیہ مہینا ملتا ہے	*us-ko das rupiya mahiná miltá hai*	He gets ten rupees a month.
گانو میں بڑا دنگا درپیش ہے	*gánw-men bará dangá dar-pesh hai.*	A great row is on the *tapis* in the village.
آج میرے یہاں کوئی نہیں ہے	*áj mere yahán ko,í nahín hai.*	There is no one at my house to-day.
اُس کے یہاں کتنے آدمی ہیں	*us-ke yahán kitne ádmí hain.*	How many people are at his house ?
یہہ بات خلاف قیاس ہے	*yih bát khiláf-i kiyás hai.*	This affair is inconceivable;
برخلاف اِس کے وہ چلا گیا	*bar-khiláf ís-ke wuh chalá gayá.*	On the contrary he went away.
وہ جانے کا مشتاق ہے	*wuh jáne-ká mushtáq hai.*	He is desirous of going.
اِن دونوں میں زمین آسمان کا فرق ہے	*in donon men zamín ás-mán ká farak hai.*	There is a vast difference between these two.
آپ کی قسم میں نہیں جانے کا	*áp-kí kasm main nahín-jáne-ká.*	I swear to you I wont go.
یہہ گم نام چٹھی کہاں سے آئی	*yih gum nám chitthí ka-hán se á,í.*	Where has this anonymous letter come from ?
یہہ کیسی کارروائی ہے	*yih kaisí kár-rawáí hai.*	What kind of procedure is this ?

وہ رخصت ہوتا ہے	*wuh rukhsat hotá hai.*	He is departing.
مجھے یاد نہیں	*mujhe yád nahín.*	I do not remember.
میں خود اُس کے ہمراہ ہوآیا ہوں	*main khud us-ke hamráh ho áyá hun.*	I have accompanied him my self.
آپکی فراموشکاری مجھے پسند نہیں آتی	*áp-kí farámosh-kárí mujhe pasand nahín átí.*	Your forgetfulness pleases me not.
مجھے فرصت نہیں	*mujhe fursat nahín.*	I have no leisure.
میرا نوکر آیا ہوگا	*merá naukar áyá hogá.*	My servant must have come.
آپ کا نوکر کب کا آلیا ہوگا	*áp-ká naukar kab-ká áliyá kogá.*	Your servant must have come a long time ago.
چند ہفتے کے بعد وہ ضرور ہی مر جایگا	*chand hafte-ke ba'd wuh zarúr hí marjáegá.*	After a few weeks he will certainly die.
اُس کے پاس کوئی دس نوکرہیں	*us-ke pás ko,í das naukar hain.*	He has some ten servants.
آج کے پانچویں دن وہ روانہ ہوگا	*áj-ke pánchwen din wuh rawána hogá.*	He will set out on the fifth day from this.
یہہ پگڈنڈی کہاں گئی	*yih pag-dandí kahán ga,í*	Where does this footpath lead to ?

Translate into Urdú and write out :—

He will certainly depart on the twelth day from this. Where does this road lead to ? This road goes to Agra. The cart must have come in some time ago. I do not like this arrangement. At that time he remembered his mother. I will discharge you after four days. My going depends upon his coming. There will be a fair in the village on the tenth of the present month. There was a fair in Agra on the tenth of last month. Some day or other you will remember what he has said. Please sit down. Come along please.

CHAPTER—X.

ADVERBS, ETC.

There is nothing peculiar about the Urdú Adverb. As in English, so also in Urdú, Adjectives are often used as Adverbs. These generally denote quantity or quality, and are used in the uninflected form. The following is a classified list of those Adverbs which are in general use :—

*1.—Adverbs of Time.

آج *áj*, to-day.

کل *kal*, yesterday, to-morrow.

پرسوں *parson*, the day before yesterday, or the day after to-morrow.

ترسوں *tarson*, three days ago, or three days hence.

نرسوں *narson*, four days ago, or four days hence.

پیچھے *pichhe*, afterwards.

آگے *áge*, before.

ہنوز *hanoz*, as yet.

ہمیشہ *hamesha*, always.

جھٹ *jhat*, immediately.

پھر *phir*, again.

سویرے *sawere*, in the morning.

آخر *ákhir*, at length.

ندان *nidán*, finally.

ترت *turt*, } immediately.
ترنت *turant*, }

اب *ab*, now.

کب *kab*, when ?

تب *tab*, then.

2—Adverbs of Place.

آگے *áge*, in front.

اندر *andar*, } within.
بھیتر *bhítar*, }

پاس *pás*, near.

سامنے *sámne*, in front.

کدھر *kidhar*, whither ?

جدھر *jidhar*, whither.

تدھر *tidhar*, thither.

نیچے *níche*, below.

باہر *báhir*, without.

*NOTE 1.—Adverbs of time and place are sometimes used as nouns, and as such, admit of the post positions being added. *e. g.* اب کی اب کے ساتھ جب کی جب کے ساتھ *ab-kí ab-ke sáth, jab-kí jab-ke sáth*, sufficient for the day is the evil thereof, there is a time for every thing.

2—Adverbs of Place.—(*Continued*),

اُدھر *udhar*, thither.

اِدھر *idhar*, hither.

ورے *ware*, on this side.

یہاں *yahán*, here.

کہاں *kahán*, where ?

پار *pár*, across.

پرے *pare*, on the off side.

وہاں *wahán*, there.

جہاں *jahán*, where.

تہاں *tahán*, there.

3—Adverbs of Manner.

یُوں *yún*, thus, in this way.

وُوں *wún*, thus, in that way.

کیُوں *kyún*, how ?

جیوں *jyún*, } as
جوں *jon*,

تیُوں *tyún*, } so
توں *ton*,

یکایک *yaká-yak*, suddenly.

ٹھیک ٹھیک *thík thík*, exactly.

پیدل *paidal*, on foot.

بہُت *bahut*, very, much.

لگاتار *lagátár*, incessantly.

سچ مُچ *sach much*, truly.

نہایت *niháyat*, excessively.

4—Adverbs of Affirmation.

ہاں *hán*, yes.

تو *to*, indeed, etc.

سہی *sahí*, truly, certainly.

جی *jí*, (yes), Sir.

5—Adverbs of Negation.

نہ *na*,
نہیں *nahín*, } no, not.
مت *mat*,

ہرگز نہیں *hargiz nahín*, never.

NOTE 1.— مت *mat*, is used with the Imperative only ; نہ *na*, is used with the Precative Imperative, with indefinite tense, and also with all tenses whenever the auxiliary verb is neither expressed nor understood. نہیں *na* is used whenever the auxiliary is expressed or understood, also when there is no verb expressed.

NOTE 2.—A Conjunctive Participle is sometimes found used in an adverbial sense. *e. g.* جان بوجھکر *bújh-kar*, knowingly.

PREPOSITIONS.

There are few real Prepositions in Urdú. This deficiency is made good by employing certain nouns in the Locative or Ablative case. They may be conveniently classified as follows :—

1—Prepositions requiring the Genitive with کے *ke*.

تلے *tale*, beneath.	گرد *gird*, around.
بغیر *baghair*, without.	عوض *'iwaz*, instead.
آگے *áge*, infront of.	سوا *siwá*, except.
اندر *andar*, within.	سبب *sabab*, by reason of.
واسطے *wáste*, on account of.	درمیان *darmiyán*, in the midst of.
ساتھ *sáth*, with.	بیچ *bích*, among.
باعث *bá'is*, by reason of.	برابر *barábar*, equal to.
نیچے *níche*, underneath.	بن *bin*, } without.
باہر *báhir*, without.	بنا *binú*, } without.
موجب *mújib*, by means of.	سنگ *sang*, with, along with.
بجائے *bajá,e*, instead of.	پیچھے *pichhe*, behind.
بدون *bidún*, without.	اوپر *úpar*, above, on.
سامنے *sámne*, in front of.	وسیلے *wasíle*, by means of.

*2—Prepositions requiring the Genitive with کی *ki*.

خاطر *khátir*, for the sake of.	طرح *tarah*, after the manner of.
بدولت *ba-daulat*, by means of.	جہت *jihat*, on account of.
بابت *bábat*, concerning.	معرفت *ma'rifat*, through.
جگہہ *jagah*, in the place of.	نسبت *nisbat*, compared with.
اور *or*, direction.	زبانی *zabání*, from the mouth of.

3—Prepositions which require کے *ke*, when they come before the word they govern and کی *ki*, when they follow it.

مانند *mánind*, like.	طرف *taraf*, towards.
بمدد *ba-madad*, by means of.	بےمرضی *be-marzí*, without consent.

*Note.—اور *or*, becomes Masculine in the Plural. *e. g.* اُس کے چاروں اور *us-ke chárون or*, on the four sides, all around it.

Besides the above, there are a number of useful words borrowed from the Arabic and Persian. The following is a useful list of those in most common use :—

بعد *b'ad*, after.

ذریعے *zar'iye*, by means of.

سوائے *siwá,e*, besides.

علاوہ *'aláwa*, besides.

[illegible] *[illegible]*, worthy of.

از *az*, from.

بے *be*, without.

در *dar*, in.

باوجود *bá-wajúd*, } not withstanding
باوصف *bá wasf* }

بجز *ba-juz*, with the exception of

برائے *ba-rá,e*, for the sake of.

اِلّا *illá*, except.

مع *ma'* with.

مُوافِق *múwáfik*, conformable to.

مُطابِق *mutábik*, in conformity to.

قبل *kabl*, before.

قریب *karíb*, near.

با *bá*, with.

بر *bar*, on.

تا *tá*, up to.

درپیش *dar-pesh*, in front of.

برعکس *bar'aks*, on the contrary.

بطور *ba-taur*, by way of.

جز *juz*, except.

بِلا *bilá*, without.

مِن *min*, from.

حسب *hasb*, according to.

CONJUNCTIONS.

1—Copulative Conjunctions.

اور *aur*, and.

بھی *bhí*, also.

کیا—کیا *kyá—kyá*, whether—or.

و *wa*, or *o*, and.

پھر *phir*, again.

نیز *níz*, also.

کہ *ki*, that.

خواہ—خواہ *khwáh—khwáh*, either—or

2—Adversative Conjunctions.

نہ—نہ *na—na*, neither—nor.

بلکہ *balki*, nay, indeed.

توبھی *tau-bhí*, still, even then.

تاہم *tá-ham*, still, not withstanding.

پر *par*, yet, nay.

لیکن *lekin*, but, yet.

مگر *magar*, but, except.

3—Disjunctive Conjunctions.

یا *yá*, or.

که *ki*, or.

چاهے چاهے نه *cháhe—cháhe na*, whether—or not.

نهین تو *nahín to*, otherwise.

4—Conditional Conjunctions.

جو *jo*, if.

وگرنه *wagarna*, and if not.

اگر *agar*, if.

ورنه *war-na*, and if not.

5—Concessive Conjunctions.

تو *to*, then.

گوکه *go-ki*, although.

اگرچه *agar-chi*, although.

چاهے—پر *cháhe—par*, although—but.

جوبهي توبهي *jo bhí—to—bhí*, even though—yet.

گویا *goyá*, as if.

پس *pas*, then.

حالانکه *hál—án—ki*, whereas.

6—Causal Conjunctions.

کیونکه *kyún-ki*, because.

ازبسکه *az-bas-ki*, inasmuch as.

که *ki*, because.

چونکه *chún—ki*, since.

7—Final Conjunctions.

که *ki*, that, in order that.

مبادا *ma-bádá*, lest.

تاکه *tá—ki*, in order that.

جس سے *jis-se*, in order that, etc. (Abl. Sing. of Relative Pronoun.)

INTERJECTIONS.

1—Interjections Denoting Joy.

شاباش *shá-bash*, well done, good luck!

آفرین *áfrín*, blessings on you!

واه واه *wáh wáh*, admirable!

دهن دهن *dhan dhan*, fortunate!

2—Interjections Denoting Sorrow.

حیف *haif*, alas !

واویلا *wá-wailá*, alas !

آہ *áh*, ah !

افسوس *afsos*, pity !

وائے *wá,e*, alas !

ہائے *há,e*, alas !

3—Interjections Denoting Astonishment.

اہا *ahá* } ha ! ho !

اہو *aho*, } ha ! ho !

سبحان اللہ *subhán allah*, Good God !

کیا خوب *kyá khúb*, how excellent !

باپ رے *báp re*, astonishing !

4—Interjections Denoting Aversion or Contempt.

ارے *are*, O !

چھی *chhí*, fie !

ابے *abe*, O !

دور *dúr*, begone !

5—Interjections used in Calling Attention.

لو *lo*, } there !

لے *le*, } there !

ہے *he*, hollo !

ای *ai*, } O !

او *o*, } O !

اہو *aho*, (you) there.

Commit to memory the following useful words :—

NOUNS.

اشتہار *ishtihár*, m. a publication.

رسم *rasm*, f. custom.

مجلس *majlis*, f. an assembly.

شریک *sharík*, m, a partner.

عہدہ دار *'uhda-dár*, m. a native officer.

گنجائش *gunjá,ish*, capacity ; profit.

ترقی *tarakkí*, f. progress, advancement.

بچت *bachat*, f. savings.

افاقہ *ifáka*, m. convalescence.

میر مجلس *mír-i majlis*, m. president of a board.

آب و ہوا *áb-o-hawá*, f. climate.

مرضی *marzí*, f. pleasure, wáil.

خوف *khauf*, m. fear.

امید *ummaid*, f. hope.

محتاجی *muhtájí*, f. indigence.

مدرسہ *madarsa*, m. a college.

NOUNS.—(*Continued*).

لوگ *log*, m. people.

سلاح *silâh*, m. arms, armour.

صلاح *salâh*. f. advice counsel.

تجارت *tijârat*, f. trade.

جلسه *jalsa*, m. a meeting.

تماشا *tamâshâ*, m. an entertainment.

مقدمه *mukaddama*, m. a case (in law)

مکتب *maktab*, m. a school.

سوار *sawâr*, m. a rider.

عمر *'umar*, f. age.

صلح *sulah*, f. peace.

خاندان *khân-dân*, m. a family, a household.

جلوه *jalwa*, m. splendour.

تماچا *tamâchâ*, } m. a slap, a blow
تماچه *tamâcha*, }

ADJECTIVES.

خبردار *khabar-dâr*, careful.

بهادر *bahâdur*, brave.

عالم *'âlim*, learned.

دور اندیش *dûr-andesh*, far-seeing, prudent

مقرر *mukarrar*, established.

موقوف *maukûf*, deferred, relinquished, dependent on.

محرابي *mihrâbî*, arched,

محال *muhâl*, impossible.

منصف *munsif*, just, equitable.

منظور *manzûr*, approved of.

منکر *munkir*, denying.

ننگا منگا *nangâ-mungâ*, stark-naked.

مودب *mu,addab*, respectful.

مهربان *mihar-bân*, kind, affectinate.

محروم *mahrûm*, excluded ; the deceased.

تلخ *talkh*, bitter.

تلخرو *talkh-rû*, morose.

تمام *tamâm*, perfect, complete.

تنها *tanhâ*, alone.

تند *tund*, hot

تندمزاج *tund-mizâj*, hot headed.

توانا *tawânâ*, strong, powerful.

دولتمند *daulat-mand*, rich.

دونا *dûnâ*, double.

دونالي *do-nâlî*, double-barrelled.

کوٹهي دار *kothî-dâr*, breech loading.

کوهسار *koh-sâr*, mountainous.

جهوٹها *jhûthâ*, false.

VERBS.

قائم رهنا *ká,im rahná*, n. to endure ; to remain firm.

لڑنا *larná*, n. to fight.

سزاپانا *sazá pánd*, a. to receive punishment.

سوارهونا *sawár honá*, n. to mount, to ride.

لگانا *lagáná*, a. to apply, to place.

کسنا *kasná*, a. to tighten.

سرک جانا *sarak jáná*, n. to slip.

یاد کرنا *yád karná*, a. to remember.

ختم هونا *khatam honá*, n. to be finished

ختم کرنا *khatam karná*, a. to finish.

گالی دینا *gálí dená*, a. to abuse.

سُنانا *sunánd*, a. to repeat, to cause to hear.

چُونا *chúná*, n. to leak.

کہلانا *kahlánd*, n. to be called.

چکر دینا *chakkar dená*. to lounge (a horse.)

تمیز کرنا *tamíz karná*, a. to distinguish.

ماننا *mánná*, a. to agree, to allow.

بُرا ماننا *burá mánná*, a. to take amiss.

برابری کرنا *barábarí karná*, a. to rival.

بچارنا *bichárná*, a. to reflect.

بچانا *bachánd*, a. to save.

گھُمادینا *ghumá dená*, a. to turn round

دکھانا *dikhánd*, a. to show.

گانا *gánd*, a. to sing.

پیدا هونا *paidá honá*, n. to be born.

گھبرانا *ghabránd*, n. to be alarmed.

بھٹکنا *bhatakná*, n. to wander about

حُقّہ پینا *hukka pínd*, a. to smoke.

سیر کرنا *sair karná*, a. to journey, to travel.

بتانا *batánd*, to point out.

MISCELLANEOUS.

اٹکل سے بتانا *atkal-se batánd*, a. to guess.

شاید *shdyad*, perhaps.

خیر *khair*, well, good.

کاش *kásh*, } would that.
کاش کہ *kásh-ki*, }

خُدانہ خواستہ *khudá na khwásta*, God forbid !

خواہ نہ خواہ *khwáh na khwáh*, willing or not.

تامقدور *tá-makdúr*, as far as possible

آہستہ *áhista*, slowly.

اکثر *aksar*, most ; for most part.

نظر *nazar*, f. sight.

هوا هونا *hawá honá*, } n. to disappear
چمپت هونا *champat hona*, }

موقع *mauk'á*, m. opportunity.

لاگت *lágat*, f. expense.

کل *kal*, f. a machine.

MISCELLANEOUS.—(*Continued*)

هوا کھانا *hawá khánd*, a. to take the air.

واقف *wákif*, experienced.

دیوار *diwár*, f. a wall.

سہارا *sahárá*, m. a aid, support.

درخت *darakht*, m. a tree.

مُسافر *musáfir*, m. a traveller.

دھار *dhár*, f. a current, a stream.

باہم *báham*, together.

زین *zín*, m. a saddle.

مُیسّر *muyassar*, procurable.

پرلا *parlá*, the off side.

ورلا *warlá*, the near side.

گز *gaz*, m. a yard.

خطا *khatá*, f. a mistake, an error.

عین *'ain* m. exact ; the eye.

گُلجھری *gul-jahrí*, f. bulls' eye etc.

برتنا *baratná*, a. to use.

برتاؤ *bartá,o*, m. use.

نشانہ *nishána*, m. a mark, butt.

چوکنا *chúkná*, n. to miss.

دیوالا *diwálá*, bankruptcy.

خاص *khás*, particular, private.

اُدھار *udhár*, m. trust, credit.

دُکان *dukán*, f. a shop.

دُکان دار *dukán-dár*, m. a shop-keeper

نقد *nakd*, m. cash, ready money.

پیش آنا *pesh-ánd*, n. to treat; to come to pass.

مہربانی *mihar-bání*, f. kindness.

قابض *kábiz*, m. a possession.

قبضہ *kabza*, m. a possession, grasp

بہُتایت سے *bahutáyat-se*, in abundance.

پکاپکایا *pakú pakáyá*, ready cooked.

پٹّی *pattí*, f. a plaster ; a bandage

CONVERSATION.

جہان تلک نظر پڑتی	*jahán -talak nazar partí.*	As far as the eye can reach.
اپنے ماں باپ کی نظر بچاکے لڑکا اُسی دم چل نکلا	*apne má báp-kí nazar bacháke larká usí dum chal niklá.*	The child went away immediately avoiding the sight of his parents.
لوگوں کی آنکھ بچاکے چور چمپت ہوگیا	*logon-kí ánkh bacháke chor champat hogayá.*	The thief scampered off when no one was looking
جب مُجھے موقع ملیگا تب آؤنگا	*jab mujhe mauk'a milegá tab á,úngá.*	When opportunity offers I shall come.
اُسنے اپنی لاگت سے یہ مکان اُٹھوایا	*us-ne apní lágat-se yih makán uthwáyá.*	He built this house at his own expense.

CONVERSATION—(*Continued*)

اِس کل کو کیسے برتنا چاهئے	*is kal-ko kaise bartná chahiye.*	How ought this Machine to be used ?
وہ شخص اِس کے برتاؤ سے خوب وا قف هے	*wuh shakhs is ke bartá,o-se khúb wákif hai.*	That person is well acquainted with its use.
اُس کو دیوار کے سہارے سے کھڑا کرو	*us-ko díwár-ke saháre-se khará karo.*	Lean it against the wall.
وہ درخت کے سہارے سے کھڑا تھا	*wuh darakht-ke sahára-se khará thá.*	He was leaning against a tree.
آپ دریا کے پار جانا چاهتے هین	*áp daryá-ke pár jáná cháhte hain.*	Do you wish to cross the river, Sir ?
دو دن کے بعد دوسرے مُسافر نے پہلے مُسافر کو جا لیا	*do din ke b'ad dúsre musáfir ne pahile musáfir ko já liyá.*	After two days the second traveller overtook the first.
دھار کے زور سے ناؤ تباهي مین آئي هے	*dhár ke zor-se náo tabáhi-men á,i hai.*	The boat has been wrecked through the force of the current.
وهان سے کچھ آدمي کي سي آواز آنے لگي	*wahán-se kuchh ádmí-kí sí áwáz áne lagí,*	Something like the sound of man (talking) began to be heard.
مین وهان کھڑا هوکے دیکھا کیا	*main wahán khará hoke dekhá kiyá.*	I stood there looking on.
عورت بھي کھڑي هوکے دیکھا کي	*'aurat bhí kharí hoke dekhá kí.*	The woman also stood looking on.
آج نہین تو کل ضرور آؤنگا	*áj nahín to kal zarúr á,úngá.*	If not to-day, then I shall certainly come to-morrow.
گھوڑے وهان بہم پہونچتے هین	*ghore wahán baham pahunchte hain.*	Are horses procurable there ?
هان زین بھي بنے بنائے میسّر هوتے هین	*hán zín bhí bane banáye muyassar hote hain.*	Yes, saddles also are procurable readymade.
آپ کي کوٹھي سڑک سے پرے یا ورے هے	*áp kí kothí sarak se pare yá ware hai.*	Is your house on the off or the near side of the road.

CONVERSATION—(*Continued*)

میری کوٹھی سڑک کی پرلی طرف ہے ورلی طرف نہیں	*merí kothí sarak-kí parlí taraf hai warlí taraf nahin.*	My house is on the far side of the road, not on this side.
پہلی گولی کم سے کم سو گز ورے گری ہو گی	*pahilí golí kam-se kam sau gaz ware girí hogí.*	The first bullet must have fallen at least 100 yards short.
پہلی گولی خطا کر گئی لیکن دوسری عین گلجھڑی کے بیچ لگ گئی	*pahlí golí khatá kar gaí lekin dúsrí 'ain guljharí ke bích lag gaí.*	The first shot missed but the second went straight into the bull's eye.
اب کی دفعہ نشانہ چوکا ہے	*ab-kí daf'a nishána chúká hai.*	He has missed the mark this time.
آپ نے گولی لگنے کی آواز سنی	*áp-ne golí lagne-kí áwáz suní.*	Did you hear the sound of the bullet striking ?
گولی تپا کھا کر مکان کے اوپر چلی گئی	*golí tappá khákar makán-ke úpar chalí gaí.*	The ball has bounded over the house.
اس سوداگر کے دیوالا نکل جانے سے کیا آپ کا کچھ نقصان ہوگا	*us saudágar-ke díwálá nikal jáne-se kyá ápká kuchh nuksán hogá.*	Will you suffer any loss, Sir, by that merchant becoming bankrupt.
اس کے دیوالا نکل جانے کا کچھ خاص سبب ہو گا	*us-ke díwálá nikal jáne-ká kuchh khás sabab hogá.*	There must be some particular reason for his becoming bankrupt.
اس کے دیوالا نکل جانے کا اصلی سبب یہ ہے کہ وہ ادھار بیچا کرتا تھا	*us-ke díwálá nikal jáne-ká asli sabab yih hai ki wuh udhár bechá kartá thá.*	The real reason of his becoming bankrupt is that he used to give credit.
دکان داروں کو نقد بیچنا چاہئے	*dukán-dáron-ko nakd bechná cháhiye.*	Shopkeepers ought to sell for ready money.
وہ دیوار کب کی بنی ہے	*wuh díwár kab-kí baní hai*	When was that wall built?
وہ کوٹھی آج کل کی بنی ہے	*wuh kothí áj kal kí baní hai.*	That house has been lately built.

CONVERSATION.—(*Continued*)

وہ آپ کے ساتھ کیسا پیش آتا ہے	*wuh áp-ke sáth kaisá pesh átá hai.*	How does he treat you Sir.
وہ میرے ساتھ بہت مہربانی سے پیش آتا ہے	*wuh mere sáth bahut mihar-bání-se pesh átá hai.*	He treats me with great kindness.
اِس مکان پر کون قابض ہے	*is makán-par kaun kábiz hai.*	Who is in possession of this house ?
یہ مکان میرے قبضے میں ہے	*yih makán mere kabze-men hai.*	This house is in my possession.

Translate into Urdú and write out :—

Who is the owner of all those shops ? How long have these houses been in your possession ? Some merchants give credit while others sell for ready money. This is a very old custom. It is strange that he should treat him with such kindness. Can you get such food as this ready cooked ? In the shop of a person by name Elahi Buksh, saddles and bridles are procurable ready made. On which side of the road is his shop ? It is on the further side of the road which leads to Delhi. Three shots in succession missed the mark. Did you hear the sound of the bullet hitting the bull's eye ? The first bullet bounded over the top of the target. Has your brother become bankrupt ? Are mules procurable in your country ? Yes, mules, horses and bullocks are procurable in abundance. Do you know how to use this knife ? Afterwards the three thieves stood looking on at the fire. He overtook him after ten days. I saw him leaning against the door of the house.

CHAPTER—XI.

SYNTAX.

NUMBER.

Rule 1—The Singular is sometimes used for the Plural to denote a class. *e. g.* فقط عورت یون کرتي هین *fakat 'aurat yon kartí hain*, only women act thus. This may be called the Generic Singular.

*Rule 2.—The Plural is used for the Singular whenever it is wished to show respect. *e. g.* جب صاحب آئے *jab sáhib áye*, When the gentleman came. This construction is called the Plural of Respect.

†Rule 3.—Some few English Singulars are idiomatically translated into Urdú by using the corresponding Plurals. *e. g.* اُس کا ٹٹو بھوکون مرگیا *us ká tattú bhúkon mar gayá*, his pony died of hunger; بیچارہ جاڑون مرتا ہے *bechára járon martá hai*, The poor (wretch) is dying of cold; ایسے بیابان مین ساري فوج پیاسون مریگي *aise biyábán-men sárí fauj piyáson maregí*, in such a desert the whole army will die of thirst.

CASE.

Rule 4—Use the Nominative case as the subject of the verb. *e. g.* گھوڑا دوڑا *ghorá daurá*, the horse ran.

Rule 5—Use the Nominative as the predicate of Intransitive verbs. *e. g.* وہ خونی کہاتا ہے *wuh khúní kahátá hai*, he is called a murderer.

Rule 6—The Nominative is also sometimes used for the Vocative in calling attention. *e. g.* لڑکا *larká*, child; for لڑکے *larke*.

Rule 7.—Use the Genitive case to denote *possession*. *e. g.* میري کتاب *merí kitáb*, my book; اُس کا مکان *us-ká makán*, his house.

Rule 8.—Use the Genitive to denote *price*. *e. g.* اُس کو دو آنے کا میوہ دیجے *us-ko do ánne-ká mewa díje*, please give him two annas' worth of fruit.

Rule 9.—Use the Genitive to denote *time*. *e. g.* یہ کل کي بات ہے *yih kal-kí bát hai*, this is an affair of yesterday.

Rule 10.—Use the Genitive to denote *place*. *e. g.* انبالے کے باشندے *ambálle-ke bíshinde*, the inhabitants of Amballa.

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*Note.—آپ *áp*, Your, honor, always requires a Plural Verb.

†Note.—دستخط *dast-khatt*, Signature; دام *dám*, Price; خبر *khabar*, News, and a few more, are considered as Plural Nouns.

*Rule 11.—Use the Genitive to denote the *material of which a thing is made. or composed. e. g.* سونے کے محل *sone ke mahal*, palaces of gold.

Rule 12—Use the Genitive to denote the *source or origin. e. g.* توپ دگنے کی آواز *top dagne-kí áwáz*, the sound of the firing of the gun, the noise of the gun going off.

Rule 13.—Use the Genitive case in *swearing by any one or any thing. e. g.* آپ کے سر کی قسم *áp-ke sir-kí kasm*, I swear by the head of your honor; تیری قسم *terí kasm*, Thy oath (on it.)

Rule 14.—Use the Genitive before the Adjectives لائق *lá,ik*; برابر *brábar* etc. *e. g.* وہ چلنے کے لائق نہیں *wuh chalne-ke lá,ík nahín*, he is not fit to go. There are not many such Adjectives.

Rule 15.—Use the Dative case to denote the *indirect object. e. g.* وہ مجھے تکلیف دیتا ہے *wuh mujhe takliff detá hai*, he gives me trouble.

Rule 16—Use the Dative with the Substantive verb to denote possession. *e. g.* اُس کو کچھ لیاقت ہے *us-ko kuchh liyákat hai*, has he any abilities? this construction is mostly used in connection with abstract nouns.

†Rule 17.—Use the Dative with the verbs ہونا *honá* and پڑنا *parná*, to denote necessity, or obligation. ہمیں جانا ہوگا *hamen jánd hogá*, we must go; تجھے آنا پڑیگا *tujhe ánd paregd*, you will have to come.

Rule 18.—Use the Dative to denote the *reason or purpose of an action. e. g.* وہ کہنے کو آیا ہے *wuh kahne-ko áyá hai*, he has come to say.

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*Note 1.—The student need hardly be reminded that the choice of کا-کے-کی *ká ke-kí*, is determined by the gender and number of the following noun expressed or understood. When the governing noun is expressed, the matter is easy enough, but when left for the learner to guess, there may be a shade of doubt. Take for example the sentence میں نے اُس کی ایک نہ مانی *main-ne us kí ek na mání*. The student will atonce ask, "why اُس کی *us-kí*? The answer is that the feminine noun بات *bát*, affair, word, is left out. Translate: I did not heed one (word) he said.

Note 2—There is an Urdù idiom in which the Genitive case plays a conspicuous part and which is deserving of the students best attention. Take the two sentences اُس کا لڑکا ہے *uskú larká hai*, and اُس کے لڑکا ہے *us-ke larká hai*. At first sight there appears no possible difference between the two; all that can be noticed is that in the one case the Genitive is governed by some word or words understood, while in the other it is not. This is far from being the case, however, for when translated into English the two sentences read, 'it is his child' and 'he has a child.' The first is a simple statement whereas the second denotes possession. If, however, we wish to translate the sentence, 'he has *one* child,' the construction is changed to اُس کا ایک لڑکا ہے *us-ká ek larká hai*. Here the Genitive is not inflected because the number *one* is mentioned.

†Note.—Similar, and still more idiomatic, are such constructions as مجھے جانا ہے *mujhe jánd hai* and مجھے جانا چاہئے *mujhe jánd cháhiyé*, I must go etc.

Rule 19.—Use the Dative to denote *advantage, fitness, suitability etc.*, with such words as مُناسب *munásib*, بھلا *bhalá*, مُشکل *mushkil, etc. e. g.* ہم سبھوں کو مُناسب ہے *ham sabhon-ko munásib hai*, it behoves us all.

Rule 20.—Use the dative with the verbs, لگنا *lagná*; دکھائی دینا *dikhá,-i-dená*. سُنائی دینا *suná i-dená, etc.* to denote the *object to which reference is made. e. g.* یہ کام اُس کو بُرا لگتا ہے *yih kám us ko burá lagtá hai*, he does not like this work.

Rule 21.—Use the Accusative case to denote the *direct object* of Transitive verbs. *e. g.* مَیں نے اُس کو مارا *main-ne us-ko márá*, I struck him.

*Rule 22.—Whenever it is desired to emphasize the object, or whenever the object is a proper name, use the Accusative with کو *ko*, and not the Nominative form of that case. *e. g.* اُس نے جُوتوں کو صاف کر دیا *us-ne júton-ko sáf kar diyá*, he cleaned the boots; *i. e.* the boots you wot of.

† **Rule 23.**—Use the Accusative to denote the *place to which* or the *direction in which, e. g.* وہ اپنے گھر کو گیا *wuh apne ghar-ko gayá*, he went to his house.

Rule 24.—Use the Accusative to denote the *Price at which* a thing has been bought. *e. g.* آپ نے یہ گھوڑا کتنے کو لیا *áp-ne yih ghorá kitne-ko liyá*, for how much did you get this horse?

Rule 25.—Use the Accusative to denote the *time at which. e. g.* پہلی تاریخ کو *pahilí tárikh-ko*, on the first.

Rule 26—Use the Locative case with پر *par*, to denote the *place on which etc. e. g.* میز پر *mez-par*, on the table.

Rule 27—Use the Locative with مَیں *men*, to denote *time. e. g.* اگلے زمانے مَیں *agle zamáne men*, in older times.

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*Note 1.—The Verb بلانا *buláná*, is mostly found with the oblique form of the Accusative. *e. g.* لوہار کو بلاؤ *lohár-ko búlá,o*, call the blacksmith.

Note 2.—The Accusative with کو *ko*, should always be used when the use of the Nominative would lead to an ambiguous sentence.

Note 3.—Some Transitive Verbs may admit of two Accusatives. *e. g.* وہ اپنے باپ کو کیا بکتا تھا *wuh apne báp-ko kyá baktá thá*, what was he prattling to his father?

†Note 1.—In this construction the کو *ko*, is sometimes idiomatically left out.

*Rule 28.—Use the Locative with میں *men*, with verbs of *filling*, *fastening* etc. e. g. اُس میں پانی بھرو *us-men pání bharo*, put water in it, fill it with water, اُس کو پیڑ میں باندھو *us-ko per-men bándho*, fasten it to the tree.

Rule 29.—Use the Locative with میں *men*, to denote *price*. e. g. کیا دس روپئے میں گھوڑا ملیگا *kyá das rupiye men ghorá milegá*, can a horse be got for ten rupees?

Rule 30.—Never use the Agentive case except with those tenses which are formed from the Perfect Participle of Transitive verbs. e. g. آپ نے سُنا ہوگا *áp-ne sunú hogá*, your honor must have heard; کس نے اُس کو مارا *kis-ne us-ko márá*, who struck him?

Rule 31.—Use the Ablative case in almost all expressions denoting *comparison*. e. g. شیر شیرنی سے بڑا ہے *sher sherní-se bará hai*, the lion is larger than the lioness.

Rule 32—Use the Ablative to denote the *place from which* the action takes place. e. g. سب کے سب شہر سے چل نکلے *sab-ke sab shahar-se chal nikle*, they one and all turned away from the city.

Rule 33.—Use the Ablative to denote the *time from which*. e. g. جس روز سے وہ گیا *jis roz-se wuh gayá*, since the day he went.

Rule 34.—Use the Ablative to denote the *instrument with which*. e. g. اُس نے لڑکی کو چابک سے مارا *us-ne larkí ko chábuk-se márá*, he struck the girl with a whip.

†Rule 35.—Use the Ablative to denote the *Price at which* a thing has been bought. e. g. یہ اُس کو ایک آنے سے ملا *yih us-ko ek áne-se milá*, he got this for one anna.

*Note.—میں *men* and پر *par*, are often interchangeable. پر *par*, however, for most part denotes *external contact* only while میں *men*, denotes something closer.

†Note.—From the foregoing rules the student will have already observed that no less than four out of the eight cases enter into the idea of price. Genitive: یہ کتنے کا گھوڑا ہے *yih kitne-ká ghorá hai*, what is the value of this horse, Accusative: میں نے اُس کو ہزار روپئے کو لیا *main-ne us-ko hazár rupiye-ko liyá*, I bought him for a thousand rupees; Locative: یہ گھوڑا مجھے ہزار روپئے میں ملا *yih ghorá mujhe hazár rupiye-men milá*, I got this horse for a thousand rupees. Ablative: یہ گھوڑا مجھے ہزار روپئے سے ملا *yih ghorá mujhe hazár rupiye se milá*, I got this horse for a thousand rupees.

RULE 36.—The Vocative is only used in *addressing* or *calling*. *e. g.* اَی باپ *ai báp*, O'father ! مردو *mardo*. O'men.!

ADJECTIVE.

RULE 37.—To obtain the comparative degree, the noun with which the comparison is made is put in the Ablative case. *e. g.* میرا مکان تمہارے مکان سے بڑا ہے *merá makán tumháre makán-se bará hai*, my house is larger than your house.

RULE 38.—To obtain the superlative degree, insert the Adjective سب *sab*, all, and put the expression in the Ablative case. *e. g* میرا مکان سب مکانوں سے بڑا ہے *merá makán sab makánon-se bará hai*. my house is the largest of all.

RULE 39.—Adjectives are sometimes conveniently used as nouns, and as such, are inflected like nouns. *e. g.* غریبوں نے کہا ہے *gharíbon ne kahá hai*, the poor have said.

RULE 40.—There are some few adjectives which may be used as Adverbs, but when used as such they are not subject to inflection. *e. g.* وہ تو بہت خوبصورت ہے *wuh to bahut khúbsúrat hai*, she is indeed very beautiful.

RULE 41.—There are also certain Adjectives which govern nouns in the inflected Genitive case such as those denoting *fitness, equality etc. e. g.* اُس کے لائق نہیں *us ke lá,ik nahín*, it is not worthy of him ; اِس کے برابر نہیں *is ke barábar nahin*, it is not level with this.

* RULE 42.—Some few adjectives denoting *fitness, suitability etc.*, take a noun in the Dative case. *e. g.* اُس کو لازم تھا *us-ko lázim thá*, he ought (to have etc,) it was right for him (to etc.) تمہیں مُناسب تھا *tumhen munásib thá*, it was right for you etc.

PRONOUN.

† RULE 43—You may omit the Personal Pronoun when it is the subject of the verb, and when no emphasis is intended. *e. g.* جاؤں *jáún*. may (I) go ; بولو *bolo*, speak (you.)

*NOTE.—The monosyllable بھر *bhar*, full, is more of an affix than of an independent Adjective. It is never used by itself but affixed to the noun. *e. g.* کوس بھر *kos bhar*. a full koss ; دن بھر *din bhar*, all day.

†NOTE 1.—Although the Pronouns have, in horently, no gender of their own, they must, nevertheless, be held to be of the, same gender and number as the nouns for which they stand. *e. g.* وہ بولی *wuh bolí*, She said. Here وہ *wuh*, she, would be understood to refer back to a feminine noun already mentioned.

NOTE 2.—Most Anglo-Indians, nay, the greater part of the Native public as well, use ہم *ham*, we, for میں *main*, I, when speaking of themselves. This construction is also met with in some standard writings. Being grammatically incorrect, the student should not imitate it however.

NOTE 3.—The En[illegible] You and I,'is translated into Urdú by the pedantic, 'I and you'— ہم—تم

RULE 44.—The Honorific pronoun آپ *áp*, is used for تُو *tú*, or تُم *tum*, whenever it is desired to show respect. *e. g.* آپ کہاں جاتے ہیں *áp kahán játe hain*, where are you going? where is your honor going? Similarly, the Singular تو *tú*, is used for the Plural تُم *tum*, to show disrespect. آپ *áp*, invariably takes the verb in the 3rd Person Plural, or respectful Imperative. *e. g.* آپ کب چلینگے *áp kab chalenge*, when will your honor go? آپ چلئے *áp chaliye*, be pleased to go.

RULE 45.—Whenever a Dative and Accusative occur in the same sentence, the کو *ko*, form is generally to be used for the Accusative, and that ending in ے *e*, (Pl. ین *en*) for the Dative. In other cases a preference for one or other of the two forms of the Dative and Accusative, depends mostly, if not entirely, upon euphony.

RULE 46.—You may apply کون *kaun*, to persons, or things, but کیا *kyá*, to things only. The first is used Substantively and Adjectively in the Nominative and oblique cases, but when used in a Substantive sense, the reference is to persons only. *e. g.* کون ہے *kaun hai*, who is it? کیا ہے *kyá hai*, what is it? کس کا ہے *kis-ká hai*, whose is it? کس گھوڑے کا نعل *kis ghore ká n'ál*, what horse's shoe?

RULE 47.—کیا *kyá*, may be used Adjectively in the Nominative only and substantively in the oblique cases. *e. g.* وہ کاہے کو گیا ہے *wuh káhe-ko gayá hai*, why has he gone, وہ کیا ہے *wuh kyá hai*, what is that?

RULE 48.—You may use کوئی *ko,í* and کچھ *kuchh*, both substantively and adjectively of both persons and things. When used substantively کوئی *ko,í*, refer to persons and کچھ *kuchh*, to things only, but when used adjectively they may denote persons or things. *e. g.* کوئی آیا ہے *ko,í áyá hai*, has any one come? ہاں کچھ آدمی آئے ہیں *hán kuchh ádmí áye hain*, yes, some men have come; اُس نے وہاں کسی کو نہیں پایا *us-ne wahán kisí-ko nahín páyá*, he found no one there.

RULE 49.—Whenever in an English sentence a pronoun is met with, which refers back to the grammatical subject of that sentence, or whenever a pronoun refers to the Agentive in the so-called Passive Construction, it must be invariably translated by اپنا-نے-نی *ap-ná,-ne,-ni*. *e. g.* پادشاہ اپنے محل کو گئے *pádshah apne mahal ko gaye*, the king went to his palace; اُس نے اپنا سب مال دوسرے کو دیا *us-ne apná sab mál dúsre-ko diyá*, he gave all his property to the other.

RULE 50.—In adverbial expressions of time, price, palace etc. use اِتنا *itná*, in the Locative case. *e. g.* اِتنے میں وہ چلا گیا *itne-men wuh chalá gayá*, in the meantime he went away; اِتنے میں کیا ملیگا *itne-men kyá milegá*, what can you get for so much?

Commit to memory the following useful words :—

NOUNS.

صحت *sihhat*, f. soundness, accuracy.

پھوڑا *phorá*, m. an abscess.

ذلّت *zillat*, f. baseness, meanness.

دُمچی *dumchí*. f. a crupper.

ذمّہ *zimma*, m. obligation, trust.

زمین *zamín*, f. the earth, soil.

دلیل *dalíl*, f. argument, proof.

غیرحاضری *ghair-házrí*, f. absence.

زمانہ *zamána*, m. time, age.

مُدرّس *mudarris*, m. a professor.

مُدرّس *mudarras*, m. a student.

لہر *lahar*, f. a wave.

بیان *bayán*, m. an explanation.

حادثہ *hádisa*, m. an event ; a calamity.

بیوپار *biopár*, m. trade, traffic,

گھٹاؤ *ghatá,o*, m. abatement, reduction.

جاسوس *jásús*, m. a spy.

اِختصار *ikhtisár*, m. abridgement.

اِختلاط *ikhtilát*, m. intercourse, friendship.

جاروب *járob*, m. a broom.

اِختلاف *ikhtiláf*, m. discord, disagreement.

پرہیزگاری *parhez-gárí*, f. abstinence.

مدد *madad*, f. help.

مددگار *madad-gár*, m. a helper.

پری *parí*, f. a fairy.

واہیات *wáhiyát*, f. absurdities.

بہتایت *bahutáyat*, f. abundance.

نفرت *nafrat*, f. aversion.

گھن *ghin*, f. disgust.

گھن *ghun*, m. a weevil.

ساتھی *sáthí*, m. an accomplice.

مقدار *mikdár*, m. quantity, measure.

بیج *bíj*, m. seed.

ADJECTIVES.

مشتاق *mushtáq*, desirous.

برابر برابر *barábar-barábar*, abreast.

مزکور *mazkúr*, aforesaid.

مختصر *mukhtasar*, abridged.

دل پسند *dil pasand*, pleasant, agreeable.

تیزفہم *tez-fahm*, astute, intelligent.

مظلوم *mazlúm*, oppressed.

متعجب *muta'ajjib*, astonished.

فرضی *farzí*, fictitious, assumed.

فتح مند *fath mand*, victorious.

ADJECTIVES—(*Continued.*)

عرف *'urf*, alias, commonly called.

مطلق *mutlak*, absolute.

سراسر *sarásar*, all, the whole, complete.

بیگانہ *begána*, foreign, alien.

جیتا جاگتا *jitá jágtá*, alive and kicking.

حوصلہ مند *hausila-mand*, ambitious.

بیہودہ *behúda*, silly, stupid.

بدزبان *bad-zabán*, abusive.

صحیح *sahíh*, accurate.

وسیع *wasí'*, spacious.

چالاک *chálák*, active.

آڑا *árá*, athwart.

شرمندہ *sharminda*, ashamed.

بھولا *bholá*, simple, artless.

تکلیف زدہ *taklíf-zada*, afflicted.

مصنوعی *masnú-'í*, artificial.

حیلہ باز *hila-báz*, artful.

متصل *muttasil*, near, contiguous.

ڈرپوک *darpok*, timid, timorous.

ہتھیار بند *hathiyár-band*, armed.

ہیبت زدہ *haibat-zada*, tenor-struck.

ہیبت ناک *haibat-nák*, appalling, frightful.

کافی *káfí*, sufficient.

شدید *shadíd*, acute, violent.

بیقرار *bekarár*, restless.

قحطزدہ *kaht-zada*, famine-struck.

VERBS.

ترک کرنا *tark-karná*, a. to abandon.

ملتوی کرنا *multawí karná*, a. to adjourn.

گھٹانا *ghatáná*, a. to abate, to lessen.

مختصر کرنا *mukhtasar karná*, a. to abridge.

نفرت کرنا *nafrat karná*, a. to hate.

جذب کرنا *jazb karná*, a. to absorb.

جذب ہونا *jazb honá*, n. to be absorbed.

شست لگانا *shast lagáná*, a. to aim, to take aim.

ادا کرنا *adá karná*, a. to pay (a debt)

عزیز رکھنا *'azíz rakhná*, a. to hold dear.

گود لینا *god-lená*, a. to adopt (a child)

موقوف کرنا *maukúf-karná*, a. to end, to abolish.

فرار ہونا *farár honá*, n. to abscond.

آراستہ کرنا *árásta karná*, a. to deck out (one's house).

سنگار کرنا *singár karná*, a. to deck one's person.

لبھانا *lubháná*, a. to entice, to allure.

تبدیل کرنا *tabdíl karná*, a. to change, to alter.

VERBS—(*Continued.*)

ٹھنڈا کرنا *thanda karná*, a. to assuage, to allay.

دل بہلانا *dil bahlánd*, a. to amuse one's self

چغلی کھانا *chughlí khánd*, a. to backbite.

برا بھلا کہنا *burá bhalá kahná*, a. to abuse.

قبول کرلینا *kabúl karlená*, a. to accept.

توکنا *tokná*, a. to challenge.

اقرار کرنا *ikrár karná*, a. to acknowledge.

میزان کرنا *mízán karná*, a. to sum up, to add.

ملتوی ہونا *multawí honá*, n. to be postponed.

شرط لگانا *shart lagánd*, a. to wager, to bet.

منت کرنا *minnat karná*, a. to beseech.

کسی پر نالش کرنا *kisí par nálish karná*, to report any one.

کسی پر تہمت لگانا *kisí par tuhmat lagánd*, a. to belie any one.

درد کرنا *dard karná*, n. to ache.

وصیت کرنا *wasíyat karná*, a. to devise, to bequeath.

اشارہ کرنا *ishára karná*, a. to beckon, to motion.

خیال رکھنا *khiyál rakhná*, a. to bear in mind.

خیال رہنا *khiyál rahná*, n. to be borne in mind.

سودا کرنا *saudá karná*, a. to trade.

MISCELLANEOUS.

آپ سے آپ *áp-se áp*, of one's own accord.

خداپرست *khudá-parast*, m. a worshipper of God.

دنیا دار *dunyá dár*, worldly.

کیوں نہ ہو *kyon na ho*, no matter, what etc.

جو کچھ ہو *jo kuchh ho*, whatever may happen.

تا مقدور *tá makdúr*, to the utmost of one's power.

طرفۃالعین میں *turfatu-l-'ain-men*, in the twinkling of an eye.

مونچھ کو تاؤ دینا *múchh-ko tá,o dená* a. to twist the moustache.

اوزار *auzár*, m. tool (of a workman)

آلہ *ála*, m. tool (of a housebreaker.)

فیتہ *fíta*, m. tape (narrow.)

نیوار *niwár*, f. a tape (broad.)

آتش پرست *átish parast*, m. a fireworshipper

دنیوی *dunyawí*, secular.

پانی پلانا *pání piláná*, a. to water (an animal).

پانی دینا *pání dená*, a. to water (flowers etc.)

کسی کی راہ دیکھنا *kisí-kí ráh dekhná*, n. to look out expectantly for any one.

چوٹی *choti*, f. the top (of a hill.)

موٹا *motá*, thick, (as a stick.)

گاڑھا *gárhá*, thick, (as soup.)

کرایہ دار *kiráyá dár*, m. tenant (of a house).

اسامی *asámí*, m. a tenant (of land etc.)

خود حاکمی کرنا *khud hákimí karná*, a. to take the law into one's own hands.

تیز روی *tez-rawí*, f. swiftness (of a current.)

MISCELLANEOUS.—(*Continued.*)

برنجي *biranji* f. a tack.

تلوار *talwár*, f. sword (Native).

کرچ *kirich*, f. sword (European).

خود کشي *khud kashi*, f. suicide.

سرسري طور پر *sarsarí taur par*, in a summary manner.

دهاري دار *dhárí dár*, streaked.

صدر *sadr*, supreme, chief.

کثرت سے *kasrat-se*, abundantly.

لکهه بهيجنا *likh-bhejná*, a. to write word.

کهلا بهيجنا *kahlá-bhejná*, a. to send word.

برجسته جواب دينا *barjasta jawáb dená*, a. to make prompt reply.

اوسط *aust*, middle, average.

پاٹ *pát*, m. breadth of a river (cloth etc.)

کسي سے بدسلوکي کرنا *kisí se bad-slúkí karná*, a. to treat any one badly.

کسي کو ورثه پهنچنا *kisí-ko wirsa pahunchná*, n. to come in for a legacy.

لوگون کے دکهانے کو *logon-ke dikháne ko*, for the sake of appearances.

تپا کهانا *tappá kháná*, a. to ricochet.

روايت *riwáyat*, f. history, version.

بداعتقاد *bad-i'tikád*, suspicious (as an individual.)

قسم کهانا *kasm kháná*, a. to swear.

حلف اٹهانا *half uthánd*, a. to swear (judicially.)

مصري *misrí*, f. white sugar.

چيني *chíní*, f. brown sugar.

فرض کرنا *farz karná*, a. to admit.

دانست *dánist* f. opinion.

گاؤ دم *gá,o-dum*, tapering.

سياهي *siyáhí*, f. ink (black.)

آپس مين ربط ضبط رکهنا *ápas-men rabt zabt rakhná*, a. to be on terms of intimacy.

استعمالي *isti'málí*, used, second hand.

صرف *sirf*, merely, only.

لال روشنائي *lál roshná,í*, f. red ink.

لطف يه هے *lutf yih hai*, the beauty of the matter is this.

شکسته دل *shikasta dil*, broken hearted.

CONVERSATION.

اسکے بهاري زخم لگا	*us-ke bhárí zakhm lagá.*	He received a severe wound.
اسکے برنجي چبهي	*us-ke birinji chubhí.*	The tack pricked him.
کب تک اس کو وهان رهنا پڑيگا	*kab-tak us-ko wahán rahná-pregá.*	How long will he have to remain there ?
ميرے نزديک اس کو پرسون تک رهنا پڑيگا	*mere nazdík us-ko parson-tak rahna paregá.*	In my opinion he will have to remain until the day after to-morrow.

CONVERSATION.—(*Continued.*)

آپ اپنے نوکر پر ایسے غصے کیون ہین	*áp apne naukar par aise, ghusse kyon hain.*	Sir, why are you so angry with your servant ?
اِس قسم کی ٹوپی کہان ملتی ہے	*is kisam-kí topí kahán miltí hai.*	where is this kind of hat to be got ?
انبالے کے صدر بازار مین ایسی ٹوپیان کثرت سے ملتی ہین	*ambálle-ke sadr bázár-men aisí topiyán kasrat-se, miltí hain.*	it is got in plenty in the central market Amballa.
اُس کے اگلے دن وہ چلا گیا	*us-ke agle din wuh chalá gayá.*	he went away next day.
بیشک یہ گھوڑا آپ کو خوش خرید ملا	*beshakk yih ghorá áp ko khúsh-kharíd milá.*	you certainly got this horse a bargain.
مین نے اُس کو چار سو روپیے کو لیا	*main ne us-ko chár sau rupiye-ko liyá.*	I got him for 400 rupees.
اُس مکان کے گرنے سے کسی کے چوٹ لگی	*us-makán-ke girne-se kisí-ke chot lagí.*	was any one hurt through the falling of that house?
کہتے ہین کہ کسی کے چوٹ نہین لگی	*kahte hain ki kisi-ke chot-nahin lagí.*	they say no one was hurt.
مین نے سنا ہے کہ آپ کا چھوٹا بھائی پچھلے امتحان مین اوّل نکلا	*main-ne sunú hai ki áp-ká chhotá bhá,í pichhle imti-hán-men awwal nikla.*	I have heard that your younger brother came out first in the last examination.
فرض کرو کہ ایسا ہی ہے پھر کیا ہوا	*farz karo ki aisá-hí hai phir kyá hú,á.*	suppose it is even so, what then ?
اِس امر مین آپ کی کیا مرضی ہے	*is amr-men áp-kí kyá mar-zí hai.*	what is your wish in this matter ?
وہ ہزار آدمیون مین ایک آدمی ہے	*wuh hazár ádmiyon men ek ádmí hai.*	he is a man among a thousand.
آپ کا ٹٹو غریب ہے	*áp-ká tattú gharíb hai.*	is your pony quiet ?
وہ دن بھر بیکار بیٹھا رہتا ہے	*wuh din bhar be-kár baithá rahtá hai.*	he is in the habit of sitting idle all day.
کیا منہ لیکے وہان جاؤ گے	*kyá munh leke wahán já,o-ge.*	with what face will you go there ?

CONVERSATION.—(*Continued.*)

کلکتے کے مُتصل گنگا ندی سمُندر مین جا ملی	*kalkatte-ke muttasil gangá nadí samundar men já milí.*	the river Ganges falls into the sea near Calcutta.
بیس چھوڑ چالیس آدمی آئے	*bís chhor chálís ádmí áye.*	let alone twenty, forty men came.
آپ کی رائے کو تسلیم کرتا ہوں	*áp-kí rá,e-ko taslím kartá hún.*	I bend to your opinion, Sir.
آپ کا کیا اِعتراض ہے	*áp ká kyá i'tiráz hai.*	what is your objection.
آپ کا بھائی ابتک آیا ہے	*áp-ká bhá,í abtak áyá hai.*	has your brother come as yet ?
وہ تو کبھی کا آیا ہوگا	*wuh to kabhí ká áyá hogá.*	he must have come long ago.
میرے کہنے پر تمہین عمل کرنا چاہئے	*mere kahne par tumhen 'amal karná cháhíye.*	you ought to act upon what I say.
اِس بات کو خاطر مین لاؤ اور اُس پر عمل کرو	*is bát ko khátir-men lá,o aur us par 'amal karo.*	take this matter to heart and act upon it.
اِمسال چاول کا بازار خوب گرم ہے لیکن سال گزشتہ ناج کی گرم بازاری تھی	*imsál cháwal ká bázár khúb garm hai lekin sál guzashta náj-kí garm bázárí thí.*	this year rice is in great demand, but last year the trade in grain was brisk.
آج کل شہر مین وبا کی گرم بازاری ہو رہی ہے	*áj kal shahar-men wabá-kí garm bázárí ho rahí hai.*	now a days the plague is raging in the city.
وہ میرے ساتھ بہت بے ادبی سے پیش آیا کرتا ہے	*wuh mere-sáth bahut be-adbí se pesh áyá kartá hai.*	he is in the habit of treating me very rudely.
اِس بات کو کس نے برپا کردیا ہے	*is bát ko kis-ne barpá kardíyá hai.*	who has set this matter agoing ?
آپ اپنے اِس کام کو انجام دے سکتے ہین	*áp apne is kám-ko anjám de sakte hain.*	Sir, can you finish this work of yours ?
جی ہان—جون تون کرون ہی گا	*jí hán—jon ton karún hí gá.*	Sir, I will get through it some how or other.
اگر ماہ آیندہ بارش نہ آوے تو سخت قحط سالی مُتصور ہے	*agar máh-i-áinda bárish na áwe to sakht kahtsálì mutasawwar hai.*	if no rain should come next month, then we may expect a very severe famine.

CONVERSATION.—(*Continued.*)

اگر صفائي کے لئے کوئي تدبير نه کي جاوے تو انبالے مين بهي وبا مُتصوّر هے	*agar safá,í-ke líye ko,í tad-bír na kí jáwe to ambálle men bhí wabá mutasaw-war hai.*	if no steps are taken to ensure cleanliness, then we may look for plague in Amballa also.
حُسنِ اِتفاق سے چور جس وقت کھڑکي توڑکے اندر آيا تها اُسي وقت ميري آنکهه کُهلي	*husn-i-ittifák-se chor jis wakt khirkí torke andar áyá thá usi wakt merí ánkh khulí.*	as good luck would have it, my eyes opened just as the thief had broken the window and came in.
اپنے کو ايسي حالت مين ديکهکر ميري آنکهين کهلين	*ápne-ko aisí hálat-men dekh kar merí ánkhen khulín.*	on beholding myself in such a plight, I came to my senses.
يه کيا کهلاتا هے	*yih kyá kahlátá hai.*	what is this called ?
اِس کو اردو مين ندي کهتےهين	*is-ko urdú men nadí kahte hain.*	they call this a river in Urdú.
بهُت سويرے وه بال کا چور ميرے پاس آيا	*bahut sawere wuh bál-ká chor mere pás áyá.*	that confirmed thief came to me very earlyin the morning.
مين اِس کو لے جاؤن	*main is-ko le já,ún.*	may I take it away ?
هان لے جاؤ-ليکن خبردار که اُس کا بال بيکا نه هووے	*hán le já,o lekin khabar-dár ki us-ká bál binká na ho,we.*	yes, take it away, but be very careful of it.
وه بال باندهي کوري مارسکتا هے	*wuh bál bándhí kauri már saktá hai.*	he is a dead shot.
اُس کے اُپر سے هوکے ايک گاڑي نکل گئي	*us-ke úpar-se hoke ek gárí nikal gaí.*	a cart passed over him.

Translate into Urdú and write out :—

I acknowledge your honor's objections. The wheel of the cart passed over his right leg. I promptly replied that I had no fever. He is a Phatan by (of) caste. What is the average breadth of the river Ganges. I have heard that he treats his wife very badly. Is it true that your brother has come-in for a large legacy ? My daughter and your son are on close terms of intimacy. In my opinion you are in your dotage. This stick is straight, I want it heavy and tapering. This book is not new, it is second hand. It is only for the sake of appearances that you do this. Did the last bullet hit the mark ? It went straight into the bull's eye. No, it went ricochetting to the right. I have heard two distinct versions of this case. Have you any red ink ? No, I have some black ink and some blotting paper. The beauty of the matter is that he will not come until to-morrow morning. He was gone in the twinkling of an eye. Through whom did you get this hat ? I got this hat and coat through your brother.

CHAPTER XII.

SYNTAX.

THE VERB.

* RULE 51.—You may use the Infinitive as a verbal noun. *e. g.* وهاں رهنا اچها نهیں *wahán rahná achchá nahín*, it is not well to remain there.

† RULE 52.—Use the Genitive of the Infinitive as the predicate of a sentence to denote *determination, certainty, etc.* *e. g.* میں نہیں جانے کا *main nahin jáne ká*, I will not go, I certainly will not go.

‡ RULE 53.—Use the Dative of the Infinitive with the substantive verb to denote that an action is about to take place. *e. g.* وہ بولنے کو ہے *wuh bolne ko hai*, he is about to speak.

RULE 54—The Infinitive may be used adjectively and made to agree with its object in gender and number. *e. g.* کتاب پڑھنی *kitáb parhní*, to read a book, the reading of a book.

RULE 55.—When you wish to convey an order in less forcible language than that denoted by the ordinary Imperative, use the Infinitive. *e. g.* گھوڑا اُس کو دینا *ghorá us-ko dená*, give the horse to him.

§ RULE 56.—Use the Imperfect and Perfect Participle adjectively. *e. g.* میں نے ایک مرا ہوا چوہا سڑک کے سرے پر دیکھا *main-ne ek mará hú,á chúhá sarak-ke sire, par dekhá*, I saw a dead mouse on the top of the road.

RULE 57.—Use the Imperfect and Perfect Participles absolutely, in the inflected Masculine form to denote time, manner, etc. *e. g.* آپکو اِس شہرمیں رہتے ہوے کتنی مدت ہوئی *áp-ko is shahar men rahte hú,e kitní mu idat hú,í*, how long have you remained in this city; مجھے اِس شہر میں آئے ہوے پانچ برس ہوے *mujhe is shahr men áye hú,e pánch baras hú,e* it is five years since I came to this city.

* NOTE 1.—Where in this sense the Infinitive is used as an Accusitive, the Nominative form of that case is generally met with.

NOTE 2.—While thus used as a noun, it may also govern as a verb.

† NOTE—The sign of the Genitive will of course agree with the subject.

‡ NOTE 1.—This same idea may also be expressed by the inflected Infinitive with the postposition پر *par*, on. *e. g.* چاند طلوع ہونے پر ہے *chánd tulú' hone-par hai*, the moon is about to rise.

NOTE 2.—The postposition کو *ko*, denoting cause, is very often omitted, thus leaving the Dative of the Infinitive simply inflected. *e. g.* وہ کچھ کہنے آیا *wuh kuchh kahne áyá* he came to say something.

§ NOTE—In connection with the above rule, note the expression ہوتا چلا آنا *hotá chalá ánd*, to come down (from former times.) *e. g.* یہ اگلے زمانے سے ہوتا چلا آیا ہے *yih agle zamáne se hotá chalá áyá hai*, this has come down (to us) from former times.

Rule 58.—Whenever it is desired to add emphasis to the leading verb, substitute the inflected Perfect Participle for the root in Intensive compounds. *e. g.* آپ مجھے کیوں چھوڑے جاتے ہیں *áp mujhe kyún chhore játe hain*, why are you leaving me ?

* **Rule 59.**—When necessary, use the Imperfect and Perfect Participles as substantives. *e. g.* اُس سوتے کو مت جگاؤ *us sote-ko mat jagá,o*, do not wake that sleeper ; میرے کیئے کا نتیجہ *mere kiye-ká natija*, the result of my act.

Rule 60.—The Conjunctive Participle کرکے *karke*, can be used to denote the means by which an action is accomplished. *e. g.* جس کرکے میں نے یہ کام کیا *jis karke main-ne yih kám kiyá*, by means of which I performed this work.

Rule 61.—The Conjunctive Participle بڑھکر *barh-kar*, may be used as an adjective. *e. g.* اِس سے بڑھکر *is-se barh-kar*, greater than this, and the Conjunctive Participle ہوکر *hokar*, having become, in a concessive sense. *e. g.* ایسے عقلمند ہوکر یوں بکو *aise 'aklmand hokar yún bako*, being so wise will you prate thus !

†**Rule 62**—There are certain Conjunctive Participles which may be used prepositionally. *e. g.* اِس کو چھوڑکے *is-ko chhor-ke*, besides this.

Rule 63.—After the substantive verb, use the Noun of Agency to denote that an action is about to take place. *e. g.* وہ بولنے والا ہے *wuh bolne-wálá hai*, he is about to speak ; وہ انبالے کو جانے والا ہے *wuh ambálle-ko jáne-wálá hai*, he is about to go to Amballa.

Rule 64.—Use the Contingent Future to denote possibility, permission, intention, doubt, or purpose. *e. g.* کوئی جائے *ko,í já,e*, some one may go ; میں جاؤں *main já, ún*, may I go ; وہ مجھے کیوں جانے دے *wuh mujhe kyún jáne de*, why should he let me go ? ہم کیا خاک کریں *ham kyá khák karen*, whatever can we do ? تاکہ وہ نہ ڈرے *tá-ki wuh na dare*, in order that he may not fear.

Rule 65.—Use the Contingent Future to denote that an action is to take place at some indefinite time. *e. g.* شاید وہ آوے *sháyad wuh áwe*, perhaps he may come.

* Note.—As substantives, these Participles may also take a preposition. *e. g.* میرے آئے پیچھے *mere áye pichhe*, after my arrival.

† Note—The different forms of the Conjunctive Participle have one and the same meaning.

Rule 66.—Use the Contingent Future to denote a wish. *e. g.* خدا کرے *khud kare*, God grant.

* **Rule 67.**—Use the Contingent Future in all proverbial expressions. *e. g.* بڑوں کی بات بڑے ہی پہچانیں *baron-ki bát bare hí pahchánen*, the great only recognize the great.

Rule 68.—Use the second Singular Imperative to show dis respect or contempt, the second Plural in ordinary Conversation, the form یو *yo*, to equals and inferiors, and that in ے *ye*, to equals and superiors.

Rule 69.—Use مت *mat*, with the ordinary Imperative, نہ *na*, with چاہئے *cháhiye*, the Indefinite tense and all other tenses when the present auxiliary is neither expressed nor understood, and نہیں *nahín*, with the present auxiliary expressed or understood, and also when no verb is expressed.

Rule 70.—Use the Absolute Future to denote future action or being. *e. g.* اُس کو دو گھوڑے ملینگے *us-ko do ghore milenge*, he will get two horses.

Rule 71.—Use the Indefinite Imperfect to denote an untimed, incomple te action, whether of the past, present or future. *e. g.* اب میں وہاں نہیں جاتا *ab main wahán nahín játá*, I do not go there now.

Rule 72.—Use the Indefinite Imperfect in conditional sentences referrings to past time. *e. g.* جو میں اُس کو دیکھتا تو اُس کے بھائی کو نہ بلاتا *jo main us-ko dekhtá to us ke bhá,i ko na buláta*, had I seen him, then I would not have called his brother.

Rule 73.—Use the Indefinite Imperfect to express a wish which cannot be realized. *e. g.* کاش میرا باپ حاضر ہوتا *kásh merá báp ḥázir hotá*, would to God my father had been present.

Rule 74.—The Indefinite Imperfect may be occasionally used to denote an action as repeatedly occurring in past time. *e. g.* ڈر کے مارے کوئی اُس کے پاس نہ جاتا *dar ke máre ko,i us-ke pás na játá*, through fear, no one would ever go near him.

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* **Note.**—The use of جانے *jáne*, and چاہے *cháhe*, in this tense is worthy of notice. *e. g.* جانے کس کام کے لئے گیا ہے *jáne kis kám-ke liye gayá hai*, who knows for what purpose he has gone; چاہے جو کچھ ہو *cháhe jo kuchh ho*, whatever may happen, come what may.

Rule 75.—Use the Present Imperfect to denote a state of action existing at the present time. *e. g.* آپ مجھہ سے کیا چاھتے ھین *áp mujh-se kyá cháhte hain*, what do you want from me ?

Rule 76.—The Present Imperfect may be used for the Absolute Future to denote that an action is about to take place. *e. g.* مین ابھی تمکو چابک سے مارتا ھون *main abhí tum ko chábuk-se mártá hún*, I will beat you with the whip this very instant.

Rule 77.—Use the Present Imperfect as Historic Present to vividly denote past actions as occurring in the present. *e. g.* وھان جاکے مین کیا دیکھتا ھون کہ سیکڑون آدمی بھوکون مرتے ھین *wahán-jáke main kyá dekhtá hún ki saikron ádmí bhúkon marte hain*, having gone there what do I see, but that hundreds of people are dying of hunger.

Rule 78.—Use the Present Imperfect to denote an action as repeated and continued up to the present time. *e. g.* جہان کہین مین جاتا ھون وھان مجھے تکلیف ھی تکلیف ملتی ھے *jahán kahín main játá hún wahán mujhe taklíf-hí taklíf milti hai*, where-ever I go, there trouble, only trouble, do I meet with.

Rule 79.—Use the Past Imperfect to denote an action as taking place in past time. *e. g.* جہان کہین مین جاتا تھا *jahán kahín main játá thá*, where-ever I went, where-ever I used to go.

Rule 80.—Use the Past Imperfect to denote an action as repeatedly taking place in the past. *e. g.* جس گلی مین وہ جاتا تھا وھان کے لوگ اُس کو تاکتے تھے *jis galí men wuh játá thá wahán-ke log us-ko tákte the*, into whatever street he went, there the people stared at him.

Rule 81.—Use the Contingent Imperfect to denote an action as possibly taking place. *e. g.* شاید وہ اپنے نوکر کو مارتا ھو *sháyad wuh apne naukar-ko mártá ho*, perhaps he may be beating his servant.

Rule 82.—Use the Contingent Imperfect in Comparisons, when the object with which comparison is made, is supposed rather than real. *e. g.* مین نے ایسی آواز سنی جیسے ھزارون آدمی پکارتے ھون *main-ne aisí áwáz suní jaise hazíron ádmí pukárte hon*, I heard a sound as if thousands of men were shouting.

RULE 83.—Use the Presumptive Imperfect to denote an action as probably taking place. *e. g.* وہ اپنے نوکر کو مارتا ہوگا *wuh apne naukar-ko máriá hogá*, he will (probably) be beating his servant.

RULE 84.—Use the Past Contingent Imperfect to denote a conditionally assumed past action, implying negation. *e. g.* اگر میرا نوکر اپنا کام اچھی طرح سے کرتا ہوتا تو گالی نہ کھاتا *agar merá naukar apná kám achchí tarah-se kartá hotá to gálí na khátá*, had my servant been doing his work properly, he would not have been abused.

RULE 85.—Use the Indefinite Perfect to denote an action completed at some unspecified time. *e. g.* میں نے یہ کام کیا *main-ne yih kám kiyá*, I did this work.

RULE 86.—To denote immediate action the Indefinite Perfect may be used for the Future Absolute. *e. g.* ٹوپی لاؤ *topí lá,o*, bring (my) hat. To such an order the Native servant invariably replies. *e. g.* لایا صاحب *láyá sáhib*, it is brought, Sir ; meaning, of course, that he would bring it immediately.

RULE 87.—The Indefinite Perfect may be sparingly used for the Present Perfect, provided the time be apparent from the context of the sentence. *e. g.* آپ عین وقت پر آئے *áp 'ain wakt par áye*, your honor has come in the nick of time.

RULE 88.—The Indefinite Perfect may some times idiomatically translate the English Pluperfect. *e. g.* جب اُن میں سے بیس پکڑے گئے *jab un-men se bís pakre gaye*, when twenty of them had been caught.

*RULE 89.—Use the Present Perfect to denote an action completed at the present time. *e. g.* آپ نے اُس کو بُری طرح مارا ہے *áp ne us-ko burí tarah márá hai*, your honor has beaten him unmercifully.

†RULE 90.—Use the Past Perfect to denote an action completed previous to the commencement of some other action. *e. g.* کل مجھے بخار چڑھا تھا لیکن اُسی وقت اُتر گیا *kal mujhe bukhár charhá thá lekin usí wakt utar gayá*, yesterday I had fever, but it left me immediately.

* NOTE.—It may thus often translate the English present tense. *e. g.* سڑک کے دونوں طرف سیکڑوں باغی لوگ کھڑے ہیں *sarak ke donon taraf saikron bágghí log khare hain*, hundreds of rebels are standing on both sides of the road.

† NOTE—Some grammarions call this the Remote Past.

Rule 91.—Use the Contingent Perfect tense in conditional clauses to denote an action as assumed to have been completed. *e. g.* اگر آپنے ایسي بات کہي هو *agar áp ne aisí bát kahí ho*, if your honor has even said such a thing.

Rule 92.—Use the Contingent Perfect in comparisons referring to past time, when the object with which comparison is made is supposed rather than real. *e. g.* مین نے ایسي کیفیت دیکھي جیسے کروڑون چاند نے کھیت کیا هو *mian-ne aisí kaifiyat dekhí jaise karoron chánd ne khet-kiyá ho*, I saw a sight as if millions of moons had arisen.

Rule 93.—Use the Presumptive Perfect tense to denote an action as presumably completed. *e. g.* وہ ضرور آیاهوگا *wuh zarúr áyá hogá*, he must certainly have come.

Rule 94.—Use the Past Contingent Perfect to denote an unrealized, yet possible, past action. *e. g.* اگر مین نے چور کو دیکھا بھي هوتا تو کیا کرتا *agar main-ne chor-ko dekhá bhí hotá, to kyá kartá*, even if I had seen the thief, what could I have done.

Rule 95.—In using the Passive Voice to denote an act as impossible, place the negative particle between the verb and the auxiliary. *e. g.* یہ مجھ سے لکھا نہین جاتا *yih mujh-se likhá nahín játá*, this cannot be written by me.

Rule 96.—When the conjugated member of an Intensive Compound is Intransitive, the tenses formed from the Perfect of that compound, are always used actively, and this rule holds good whether the first member be Transitive or Intransitive. *e. g.* Simple verb : اُس نے جانا *us-ne jánú*, he knew ; Intensive : وہ جان پڑا *wuh ján pará*, it appeared.

***Rule 97.**—The tenses formed from the Perfect, of both Acquisitive and Frequentative compounds, are always used actively, and that notwithstanding the fact that the second member when conjugated alone requires the Passive construction. *e. g.* وے سب کے سب چل دیئے *we sab-ke sab chal diye*, they one and all set out.

Rule 98.—Use the Dative case before permissive compounds. *e. g.* آپ مجھے جانے دینگے *áp mujhe jáne denge*, will your honor allow me to go ?

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* **Note 1.**—In the same way treat all those compounds in which دینا *dená*, لینا *lená*, or پانا *páná*, occur.

Note 2.—In a similar manner the Nominal compounds دکھائي دینا *dikhá,í dená*, سنائي دینا *suná,í dená*, etc. are to be treated actively.

RULE 99.—Use the relative and Correlative Adverbs in juxtaposition to denote universality. *e. g.* جہاں تہاں بھیڑ دکھائی دیتی ہے *jahán tahán bhir dikhá,í detí hai,* every where a crowd is seen.

RULE 100.—In expressions denoting comparison, use the Adverb کہیں *kahín,* to show excessive difference. *e. g.* میرا گھر آپکے گھر سے کہیں بڑا ہے *merá ghar áp-ke ghar se kahín bará hai,* my house is ever so much larger than your honor's.

Commit to memory the following useful words :—

NOUNS.

مشابہت *mushábahat,* f. similitude.

باپ دادے *báp-dáde,* m. pl. ancestors.

لنگر *langar,* m. an anchor.

بکواس *bakwás,* m. a great talker.

کُوارا *ku,árá,* m. a bachelor.

ریڑھ *rírh,* f. the backbone.

کوبی *kobí,* f. a cabbage.

قفس *kafas,* m. a cage.

آفت *áfat,* f. misfortune, calamity.

حساب *hisáb,* m. calculation.

کٹار *katár,* m. a dagger.

ضرر *zarrar,* m. injury, damage.

گیلائی *gílá,í,* f. dampness.

خطرہ *khatrá,* m. danger, risk.

اندھیارا *andhíyárá,* f. darkness.

روز نامچہ *roz námcha,* / روز نامہ *roz náma,* } m. a day book.

روزِ میدان *roz-i-maidán,* m. day of battle.

بیعانہ *bai'ána,* m. earnest money.

کمائی *kamá,í,* f. earnings.

بالی *bálí,* f. an ear-ring.

آسانی *ásání* f. facility.

شمال *shumál,* / اُتّر *uttar,* } m. the North.

جنُوب *janúb,* / دکھن *dakhan,* } m. the South.

مُشرق *mashrik,* / پورب *púrab,* } m. the East.

مغرب *maghrib.* / پچھم *pachham,* } m. the West.

جوش *josh,* m. ebullition, heat.

صدا *sadá,* f. echo.

گرہن *grahan,* m. an eclipse.

عمارت *'imárat,* a. building.

ساخت *sákht,* f. make, construction.

حقیقت *hakíkat,* f. fact, reality.

دانو *dánw,* m. an ambuscade.

نفع *nafa',* m. profit.

ADJECTIVES.

جاندار *ján-dár*, animate.
دیگر *díyar*, other, another.
علیحده *'alaihida*, separate, apart.
خریفی *kharífí*, autumnal.
حریص *harís*, greedy.
اناڑی *anárí*, unskilful.
بھدّا *bhaddá*, awkward.
گنجا *ganjá*, bald.
وحشی *wahshí*, savage, barbarous.
بانجھ *bánjh*, barren (applied to females only.)
فریفتہ *fareftá*, enomoured.
غافل *gháfil* stupid, careless.
عیب‌جوئی *'aib-jo,í* cavilling.
کفرآمیز *kufr-ámez*, blasphemous (language.)
کّار *kallar*, barren (as land.)
تکلف مزاج *takalluf mízaj*, ceremonious.
پارسا *pársá*, chaste, abstemious.
ملنسار *milan-sár*, polite, civil.
تعریفی *ta'rífí*, commendable.
پوشیدہ *poshída*, hidden.

لہو لہان *lahú luhán*, bloody, covered with blood.
دلدلا *daldalá*, boggy.
دلیر *diler*, brave, intrepid.
بیحد *be-hadd*, boundless.
کھارا *khárá*, salt, brackish.
لبریز *labrez*, brimful.
بیرحم *be-rahm*, cruel.
مشغول *mashghúl*, occupied, busy.
صافدل *sáf-dil*, candid.
دل‌ربا *dil-rubá*, captivating.
نفسانی *nafsání*, carnal, sensual.
مشہور *mashhúr*, celebrated.
درمیانی *darmiyání*, midmost.
پاک دامن *pák-dáman*, chaste (as a woman.)
مدوّر *mudawwar*, circular, round.
چالاک دست *chálák-dast*, expert.
لازمی *lázimí*, compulsory.

VERBS.

چھیڑنا *chherná*, a. to irritate.
نظر آنا *nazar áná*, n. to become visible.
درخواست کرنا *darkhwást karná*, a. to apply (for.)
مقرر کرنا *mukarrar karná*, a. to establish.
بحث کرنا *bahs karná*, a. to argue.

رینکنا *renkná*, n. to bray (as an ass.)
نقب لگانا *nakb lagáná*, a. to house break.
دھمکی دینا *dhamkí dená*, a. to browbeat, to snub.
تعمیر کرنا *ta'mír karná*, a. to build.
کڑکڑانا *kur-kuráná*, n. to cackle (as a hen.)

VERBS—(*Continued.*)

حملہ کرنا *hamla karná*, a. to attack (takes پر).

کوشش کرنا *koshish karná*, a. to endeavour

بھیکھ مانگنا *bhíkh mángná*, a. to beg.

بخش دینا *bakhsh dená*, a. to bestow.

ملامت کرنا *mulámat karná*, a. to reproach.

کفر بکنا *kufr bakná*, n. to blaspheme.

میمیانا *mimiyáná*, n. to bleat (as a kid.)

فخر کرنا *fakhr karná*, a. to boast (takes پر).

داغ دینا *dágh dená*, a. to brand.

ٹھگ لینا *thag lená*, a. to cheat.

دم روکنا *dam rokná*, a. to choke.

دعوی کرنا *da'wá karná*, a. to claim.

مجبور کرنا *majbúr karná*, a. to compel.

قرق کرنا *kurk karná*, a. to confiscate.

منسوخ کرنا *mansúkh karná*, a. to cancel.

سرپٹ دوڑانا *sarpat daurána*, a. to canter.

موہ لینا *moh lená*, a. to fascinate.

پیار کرنا *piyár karná*, a. to fondle.

عیب پکڑنا *'aib pakarná*, a. to cavil at.

باز آنا *báz ána*, n. to leave off.

بیڑا اٹھانا *bírá uthána*, a. to challenge.

تاکید کرنا *tákíd karná*, a. to enjoin

سزا دینا *sazá dená*, a. to punish

دلاسا دینا *dilásá dená*, a. to comfort

آدمیت میں لانا *ádmiyat-men lána*, a. to civilize.

تالی بجانا *tálí bajána* a. to clap the hands.

مجرم ٹھرانا *mujrim tharána*, a. to condemn.

رد کرنا *radd karná*, a. to reject.

MISCELLANEOUS.

تنکا *tinká*, m. a single straw.

بچالی *bichálí*, f. straw for bedding.

دو منزلہ *do-manzila*, two storeyed (house.)

رام کہانی *rám-kahání*, f. a longwinded story.

خنجر مارنا *khanjar márná*, a. to stab.

اسفنج *isfanj*, m. a sponge.

مسکنا *masakná*, n. to split (as tight clothes).

چٹکنا *chatakná*, n. to split (as hard materials.)

مصدر *masdar*, m. source, origin, (general).

کوتہ قد *kotah kadd*, short of stature.

کائی *kái*, f. the scum (on stagnant water.)

شور *shor*, salt (as the ocean.)

نمکین *namkín*, salt (as meat etc.)

کرایہ *kiráya*, m. rent (of a house.)

لگان *lagán*, m. rent (of land.)

منہا کرنا *minhá karná*, m. to deduct.

قبول *kabúl*, m. approbation.

خونی *khúní*, m. a murderer.

MISCELLANEOUS—(*Continued.*)

نکاس *nikás*, m. source (of a river.)

گورا *gorá*, m. a european soldier.

سپاهي *sipáhí*, m. a Native Soldier.

چیچک‌رو *chechak-rú*, small-pox marked.

چمڑا *chamrá*, m. skin (of man usually).

کھال *khál*, m. skin (of an animal.)

ایک ایک کرکے *ek ek karke*, one by one.

دو دو کرکے *do do karke*, two by two.

هم دوش *ham dosh*, side by side.

لپیت سپیت کرنا *lapet sapet karná*, a. to prevaricate.

کوتاه بین *kotáh-bín*, short sighted.

ضرب *zarab*, f. multiplication.

واسطه *wásta*, m. account, sake.

کولي *kaulí*, f. embrace.

لعل *l'al*, m. a ruby.

جزو *jazw*, m. a particle.

خلقت *khalkat*, f. creation.

رقم *rakam*, f. item, account etc.

کفایت *kifáyat*, f. enough.

بارود *bárúd* f. gunpowder.

دم بھرنا *dam bharná*, n. to boast (takes Genitive.)

قاعده *ká'ada*, m. rule.

درج کرنا *darj karná*, a. to write, to enter.

صورت *súrat*, f. appearance.

بل *bal*, m, power, strength.

ناغه *nágha*, void, vacant.

چرانا *chiráná*, a. to vex, to mock.

مطلب *matlab*, m. purpose, meaning.

چاند *chánd*, m. the moon.

خواب *khwáb*, m. sleep.

فرق *fark*, m. difference.

حرف‌آشنا *harf áshná*, m. a novice, one who knows very little.

حرف‌گیري *harf gírí*, f. criticism.

دودھ‌برھنا *dúdh barhná*, n. to be weaned.

CONVERSATION.

چھه اور آٹھه کا میزان کرلو تو چودہ هوے	*chha aur áth ká mízán kar lo to chaudah hú,e,*	add six and eight and you get fourteen.
آٹھه سے چھه منها کرلو تو دو هوے	*áth-se chha minhá kar lo to do hú,e,*	take six away from eight and you get two.
آٹھه کو چھه سے ضرب کرلو تو اڑتالیس هوے	*áth-ko chha-se zarab karlo to artálís hú,e,*	multiply eight by six and you get forty eight.
آٹھه کو دو سے تقسیم کرلو تو چار هوے	*áth-ko do-se taksím karlo to chár hú,e,*	divide eight by two, and you get four.

CONVERSATION.—(*Continued*).

کیا آپ میرا عذر قبول نہ کرینگے	*kyá áp merá 'uzar kabúl na karenge,*	what, will your honor not accept my apology ?
تمہارا کچھہ واسطہ نہیں	*tumhárá kuchh wásta nahin,*	it has nothing to do with you.
سپاہی نے پیچھے کی طرف سے خونی کی گولی بھرلی	*sipáhí-ne píchhe-kí taraf-se khúní-kí kaulí bhar lí,*	the policeman caught the murderer from behind.
آپ کیا لینگے—بیس روپئے کفایت کرینگے	*áp kyá lenge—bís rupiye kifáyat karenge,*	how much will you take will twenty rupees suffice.
آپکو معلوم ہے کہ بارود کن کن جزون سے مرکب ہے	*áp-ko m'alúm hai ki bárúd kin kin juzon-se murakkab hai,*	do you know of what ingredients gunpowder is compounded ?
آپ کس چیز کا دم بھرتے ہیں	*áp kis chíz-ká dam bharte hain,*	of what does your honor boast ?
ہمیشہ جیتا رہنا خلقت کے قاعدون کے برخلاف ہے	*hamesha jitá rahná khalkat-ke ká'idon-ke barkhiláf hai,*	to live for ever is contrary to the laws of nature.
آپنے یہ رقم روز نامچے میں درج کر دی ہے	*áp-ne yih rakam roz-nám-che-men darj kar-dí hai,*	have you entered this item in the day book ?
ہاں—درج تو کر دی لیکن اب تک ادا نہیں کی گئی	*hán—darj to kar dí lekin abtak adá nahín kí gaí,*	yes, I have indeed entered it, but it has not been paid as yet.
تم میں اور حیوان میں کیا فرق ہے	*tum-men aur haiwán main kyá fark hai,*	what difference is there between you and a beast?
اس کی صورت کیون ایسی تبدیل ہو گئی	*us-kí súrat kyon aisí tabdíl ho gaí,*	how is it he is so changed in appearance ?
تمہاری اس سے کیا غرض ہے	*tumhárí is-se kyá gharaz hai,*	what have you got to do with this ?
میرا بھائی مجھہ سے پہلے پہنچا	*merá bhá,í mujh-se pahile pahunchá,*	my brother arrived before me.
میں نے خواب میں دیکھا کہ میں سر کے بل سے کھڑا ہون	*main-ne khwáb-men dekhá ki main sir-ke bal-se khará hún,*	I dreamt that I was standing on my head.

CONVERSATION.—(*Continued.*)

اُس نے خواب میں دیکھا کہ چاند مغرب سے نکلا ہے	*us-ne khwáb-main dekhá ki chánd maghrib se nikllá hai,*	he dreamt that the moon had risen in the west.
اِتنے میں اُس نے خواب میں دیکھا کہ ایک کتا میرا گلا پکڑے ہوے ہے	*itne-men us-ne khwáb-men dekhá ki ek kuttá merá galá pakre hú,e hai,*	in the meantimes he dreamts that a dog had seized him by the throat.
مُجھے خوف تھا کہ وہ مر نہ جائے	*mujhe khauf thá ki wuh mar na já,e,*	I was afraid he might die.
اُس کو خوف تھا کہ میں وقت پر نہ پہنچوں	*us-ko khauf thá ki main wakt-par na pahunchún,*	he was afraid that he would not arrive in time
میں نے چاہا کہ جان لیکے بھاگ جاؤں	*main-ne cháhá ki ján leke bhág já,ún,*	I desired to run for my life
پوچھنے سے معلوم ہوا کہ وہ چلا گیا ہے	*puchhne se ma'lúm húá ki wuh chalá gayá hai,*	it appeared from enquiry that he had gone.
اُس کے بھائی کی زبانی معلوم ہوا کہ صاحب بڑے سویرے وہاں سے روانہ ہو جائینگے	*us-ke bhá,í kí zabání ma'lúm hú,á ki sáhib bare sawere wahán se rawána ho-jáenge,*	he heard from his brother that the gentleman would set out in the early morning.
اپنی گھڑی کو دو پہر کی توپ سے ملا دو	*apní ghari-ko do pahar-kí top-se milá do,*	compare your watch with the mid-day gun.
میں نے ملا دی ٹھیک ملتی ہے	*main ne milá dí thík miltí hai,*	I have compared it—it corresponds exactly.
وہ میرے ساتھ اِس قدر نمکحرامی کیا کرتا ہے کہ مُجھے اُس کو جواب دینا ہو گا	*wuh mere sáth is kadr namak-harámí kíyá kartá hai ki mujhe us-ko jawáb dená hogá,*	he is in the habit of showing me such ingratitude that I must dismiss him.
تیسرے روز آیا کرو	*tísre roz áyá karo,*	come every other day.
ایک دن ناغہ کرکے روز آیا کرو	*ek din nágha kar ke roz áyá karo,*	come regularly every alternate day.
کسی نے اِس کاغذ پر دستخط کئے	*kisí ne is kághaz-par dast-khatt kíye,*	has any on signed this paper ?

CONVERSATION.—(*Continued.*)

آپکي سمجهه مين آتا هے که اُس کا کیا مطلب هے	*áp-kí samajh men átá hai ki ús-ká kyá matlab hai,*	do you understand what he means.
اُسي وقت اُس کو یادآیا که میرا بهائي مرگیا هے	*usí wakt us ko yád áyá ki merá bhá,í margayá hai,*	at the same time he remembered that his brother had died.
اُس کو بهت سے روپئے ورثے مین مل گئے هین	*us-ko bahut-se rupiye wir-se-men mil gaye hain,*	he has inherited a great deal of money.
یهان قدم خُوب جما کر رکهو— پگڈنڈي بهت تنگ هے	*yahán kadam khúb jamá kar rakho, pagdandí ba-hut tang hai,*	step very carefully here the foot path is very narrow.
آپ کیون میرا مُنه چڑاتے هین	*áp kyún merá munh chirá-te hain,*	why is your honor making faces at me ?
مین ضرور آپ سے اپنا بدلا لونگا	*main zarur áp-se apná badlá lúngá,*	I will certainly be revenged on your honor.

Translate into Urdú and write out :—

Who has signed this paper ? No one understands what he means. He then remembered that he had to go to Amballa. I have heard that he has inherited a crore of rupees. Step very carefully, the ground is boggy. When I turned round I saw that he was making faces at me. He says that he will be revenged on you some time or other. It is no business of his. I dreamt that the sky had fallen down, and that we were all crushed beneath it. He dreamt that his father had bought a horse and saddle for 400 rupees. I was afraid that he would not arrive in time, and he was afraid that I would die before his arrival. He goes to his brother's house every alternate day. Add three and four and you get seven. Multiply three by four and you get twelve. Take three from four and you get one. Divide twenty by ten and you get two.

CHAPTER—XIII.

SYNTAX.

MISCELLANEOUS RULES.

Rule 101.—In expressions denoting comparison the Adverb کہاں *kahán*, may be similarly used to denote excessive disparity. *e. g.* کہاں راجا بھوج کہاں کانگلا تیلی *kahán rájá bhoj kahán kánglá telí*, what comparison between king Bhoj and the poor oilman.

Rule 102.—To obtain an intensified meaning, place the sign of the Genitive case between two nouns etc. *e. g.* پانی کا پانی *pání-ká pání*, pure water; سب کے سب *sab-ke sab*, one and all.

Rule 103.—Omit the sign of the Genitive case with words denoting *quantity*. *e. g.* دو سیر دودھ *do ser dúdh*, two seers (of) milk.

Rule 104.—The Genitive case may be used in Conjunction with some of the other cases to form adjectival expressions. *e. g.* اُس کو بولنے تک کی طاقت نہیں *us-ko bolne tak-kí tákat nahín*, he does not possess even power to speak.

Rule 105.—Two or more Nominatives, connected by a Copulative Conjunction, require a verb in the Masculine Plural *e. g.* میری بہن اور تمہارا بھائی اِس طرف کو آتے ہیں *merí bahin aur tumhárá bhá,í is taraf-ko áte hain*, my sister and your brother are coming in this direction.

Rule 106.—Two or more Nominatives, connected by a Disjunctive Conjunction, require the verb to follow and agree with the first Nominative, the others following it. *e. g.* یہاں عورتیں رہتی ہیں یا مرد *yahán 'auraten rahtí hain yá mard*, do women stay here or men ?

Rule 107.—When two or more nouns follow one another, the Plural and case signs are only used with the last. *e. g.* مستری راج اور مزدوروں نے کہا *mistarí ráj aur mazdúron-ne kahá*, the artificers, masons and labourers said.

Rule 108.—اور *or*, side, direction, should be treated as feminine in the Singular and Masculine in the Plural.

Rule 109.—Two or more subjects of a kindred meaning do not require a conjunction, but may be finally represented by some collective term with which the verb should be made to agree. *e. g.* انبالے کے صدر بازار میں ٹوپی کرتی لنگوٹی وغیرہ سب میسر ہیں *amballe-ke sadar bázár-men topí, kurtí, langotí waghira sab muyassar hain,* in the central market Amballa, hats, coats, loin clothes etc. are all procurable.

* **Rule 110**—Nouns denoting weight, measure, number, quantity etc. do not take the Plural termination ون *on* if preceded by a numeral or Indefinite pronoun. *e. g.* چار مہینے سے *chár mahíne se,* for the last four months.

Rule 111.—The nouns, دل *dil* ; من *man* ; جی *jí,* heart etc. are never put in the Agentive case when used with the perfect tenses of the Transitive verb چاہنا *cháhná,* to desire. *e. g.* اُس کا جی چاہا *us-ká jí cháhá,* his heart desired.

Rule 112.—The Arabic broken Plurals احوال *ahwál,* news ; اسباب *asbáb,* goods property ; واردات *wáridát,* events, and perhaps a few more, are used in Urdu as Singular Collective nouns. *e. g.* آپ نے اسباب دیکھا ہے *áp-ne asbáb dekhá hai,* have you seen the goods ?

Rule 113.—The postposition میں *men,* in etc. should be expressed with سال *sál,* and مہینا *mahínd,* whenever these are preceded by the Demonstrative pronouns, but left to be understood when these nouns are preceded by اگلا *aglá,* next, and پچھلا *pichhlá,* last. *e. g.* اُس سال میں وہ مر گیا *us-sál men wuh mar gayá,* he died that year ; اگلے مہینے جائیگا *agle mahíne já,egá,* he will go next month.

Rule 114.—Hardly ever add the Plural terminations آن *án* ; ین *en* ; ون *on,* to Adjectives when they are followed by the substantives they qualify. *e. g.* بُرے نوکروں نے کہا ہے *bure naukron ne kahá hai,* wicked servants have said.

Rule 115.—Adjectives qualifying two or more nouns, some of which are masculine and others feminine, must be put in the masculine form if the substantives refer to animate objects, and made to agree with that to which it stands nearest if the reference is to inanimate things. *e. g.* میں نے اپنے بیٹے بیٹی کو مُوا پایا *main-ne apne bete beti-ko mú á páyá,* I found my son and daughter dead ; بلم اور سنگین نئی ہیں *ballam aur sangín na,í hain,* the spears and bayonets are new.

* **Note.**—Such nouns, if Masculine and capable of inflection, are inflected in the Nominative Plural, but if feminine, they usually remain unchanged.

RULE 116.—Do not inflect those Adjectives which are separated from the nouns they qualify, and united with the verb. *e. g.* بھگوان اُسکے مُنہ کو کالا کرے *bhagwán us-ke munh-ko kálá kare*, God blacken his face.

RULE 117 — When a Noun is qualified by an Adjective, the Genitive case may immediately follow the Noun, or precede the Adjective. *e. g.* خاص سبب اُس کا یہہ ہے *khás sabab us-ká yih hai*, the particular reason for it is this ; میرا کالا گھوڑا *merá kálá ghorá*, my black horse.

RULE 118.—The Interrogative Pronouns and Adverbs may be sometimes idiomatically used for the Relatives of those parts of speech. *e g.* مُجھے معلوم نہیں کہ وہ کون ہے *mujhe m'alúm nahín ki wuh kaun hai*, I do not know who he is, it is not known to me who he is.

*RULE 119.—In asking a question the Correlative may be sometimes used for the Interogative. *e. g.* جہاں تُمہارا بھائی رہتا ہے سو تُم جانتے ہو *jahán tumhárá bhá,i rahtá hai, so tum jánte ho*, do you know where your brother stays ?

†RULE 120 —Whenever a qualifying word is used with the first or second Personal Pronouns, the forms مُجھہ *mujh*, and تجھہ *tujh*, must be used. *e. g.* مُجھہ غریب کا گھوڑا *mujh gharíb-ká ghorá*, the horse of poor me.

RULE 121.—The Indefinite Pronoun کُچھہ *kuchh*, is only used in the Singular to denote a quantity. *e. g.* تُمہارے پاس کچھہ مکھن ہے *tumháre-pás kuchh makhan hai*, have you any butter ?

RULE 122.—The Remote Demonstrative Pronoun وہ *wuh*, that etc. may be sometimes used to translate the English Definite Article, 'the', and the numeral ایک *ek*, one, or the Indefinite Pronoun کوئی *ko,i*, a certain one, the Definite Article. 'a.' *e. g.* وہ آدمی جس کو آپ نے دیکھا *wuh ádmí jis-ko áp-ne dekhá*, the man whom you saw ; ایک پادشاہ تھا *ek pádsháh thá*, there was a king.

RULE 123.—Use the words ہاتھہ *háth*, hand, with verbs denoting to sell, to gain, etc. *e. g.* میں نے اپنا گھوڑا اُس کے ہاتھ بیچا *main-ne apná ghorá us-ke háth bechá*, I sold my horse to him ; یہ بڑی مشقت سے ہاتھ آیا *yih bari mashakat se háth áyá*, this has been obtained with great difficulty.

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* NOTE.—The use of this very common and useful idiom is due to the fact that the Urdu Language knows only the direct, or dramatic style of narrative.

† NOTE 1.—In this instance the Genitive case is obtained by means of کا *ká*, کے *ke*, کی *ki*, and not را *rá*, رے *re*, ری *ri*.

NOTE 2.—This same construction is also used with the particles سا *sá*, سے *se*, سی *si*.

RULE 124.--'Was' when it can be replaced by 'became' should be translated into Urdu by the Perfect Participle ہوا *hú,á,* and not by تھا *thá. e. g.* جب وہ بوڑھا ہوا *jab wuh burhá hú.á,* when he became old.

RULE 125 —Verbs of speaking, questioning etc. require the Ablative case, unless they denote command, direction etc. when they are used with the Dative. *e. g.* آپ اُس سے کہہ دیجے *áp us-se kah díje,* be pleased to tell him, Sir ; اُس نے اُس کو کہہ دیا *us-ne us-ko kah díyá,* he commanded him.

RULE 126 —The third person Plural of verbs may be used impersonally. *e. g.* اِس کو نیلا کہتے ہیں *is-ko nilá kahte hain,* they call this blue, this is called blue.

RULE 127.—Use the inflected Imperfect Participle statistically in doubled form to denote continued action. *e. g.* کام کرتے کرتے سو گئے *kám karte karte so gaye,* working away they fell asleep.

RULE 128.—Use the Conjunctive Participle to translate the English expression ' by way of etc. *e. g.* میں بازار ہو کر آیا ہوں *main bázár hokar áyá hún,* I have come through the market, I have come *viá* the bázár.

* RULE 129.—Whenever the Imperfect and Perfect Participles have an object of their own, they must be used absolutely in the inflected masculine form. *e. g.* میں شراب پیتے ہوئے نشے میں ہوگیا *main sharáb píte hú,e nashe men hogayá,* while drinking wine I became drunk.

†RULE 130.—Whenever an Infinitive governs a noun in the Nominative, and with that noun goes to form the subject of a sentence, it should be made to agree with the governed noun in gender and number. *e. g.* تمیز کرنی مشکل ہے *tamíz karní mushkil hai,* it is hard to practice discretion, it is difficult to be discreet.

RULE 131.—Whenever an Infinitive governs a noun in the Nominative form, but is itself governed by some word following, it should be used in the inflected masculine form. *e. g.* کتاب پڑھنے میں فائدہ ہے *kitáb parhne-men fá'ida hai,* there is profit in reading a book.

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*NOTE.—One able writer states that, on the whole, the absolute construction is always preferable, as being less ambiguous' I entirely agree with him : it is less ambiguous and at the same time much more idiomatic than the non-inflected participle.

† NOTE.—If, on the other hand, the governed noun is in the Dative form, the Infinitive must be left uninflected. *e. g.* لڑکی کو پڑھانا آسان ہے *larkí ko parháná ásán hai,* it is easy to teach the girl.

Rule 132.—Conditional sentences embodying the substantive verb in both clauses, may be correctly translated by using : (1) the Indefinite Perfect in both clauses ; (2) the Absolute Future in both clauses ; (3) the Contingent Future in both clauses, or, (4) the Indefinite Perfect in the first clause and the Absolute Future in the second. *e. g.* اگر بارش هوئي تو قحط سالي نه هوئي *agar bárish hú,í to kaht sálí na hú,í* or. اگر بارش هوگي تو قحط سالي نه هوگي *agar bárish hog,í to kaht-sálí na hogí,* or. اگر بارش هو تو قحط سالي نه هو *agar bárish he to kaht-sálí na ho,* or. اگر بارش هوئي تو قحط سالي نه هوگي *agar bárish hú,í to kaht-sálí na hogí,* if it rains there will be no faminine, should it rain etc.

Rule 133 —Whenever an Imperfect or Perfect Participle precedes and adjectively qualifies a noun, it should be always made to agree with that noun in gender and number. *e. g.* مرتے هوئے آدمي کو رلانا *marte hú,e ádmí-ko ruláná,* to irritate a dying man ; مرتي هوئي عورت کو رلانا *martí hú,í 'aurat-ko ruláná,* to vex a dying woman.

Rule 134.—Use the verb بولنا *bolná,* to express the cry of any animal. *e. g.* شام کے وقت چیتے بولتے هین *shám ke wakt chíte bolte hain,* in the evening the leopards howl.

Rule 135.—The verb بولنا *bolná,* should not be followed by the Conjunction کہ *ki,* that etc. *e. g.* مین بولا—مین ابھي جاتا هون *main bolá,-main abhí játá hún,* I said "I am going just now."

Rule 136.—You may sometimes use تھا *thá,* instead of هوتا *hotá,* in the second clause of a conditional sentence. *e. g.* اگر وہ موجود نہ هوتا تو بات نہایت مشکل تھي *agar wuh maujúd na hotá to bát niháyat mushkil thí,* if he had not been present, then the matter would have been very difficult.

***Rule 137.**—You may similarly use the Past Perfect tense in the second clause of a conditional sentence. *e. g.* اگر آپ روپیہ نہ بھیجتے تو مین چلا گیا تھا *agar áp rupaya na bhejte to main chalá gayá thá,* If you had not sent the money, I should have gone.

Rule 138.—When the Adverb جب تک *jab tak,* means, 'as long as,' it should be translated affirmatively, but when it simply means, 'until,' it should be treated negatively. *e. g.* جب تک مین دیکھتا رہا تب تک وہ اڑتا رہا *jab-tak main dekhtá rahá tab-tak wuh urtá rahá,* as long as I remained watching, it continued flying ; جب تک مین نہ آؤن تب تک تم یہان رهو *jab-tak main na á,ún tab-tak tum yahán raho,* remain here until I come.

* Note.—Both these rules represent emphatic forms.

RULE 139.—Whenever in English the word, 'on' refers to articles not easily movable, it should be translated into Urdu by میں *men*, and not by پر *par*, which is only applicable to articles that can be readily removed. *e. g.* اُس کے پاؤں میں رسی ہے *us-ke pá,on-men rassí hai*, there is a rope on his feet ; میز پر رسی ہے *mez-par rassí hai*, there is a rope (lying) on the table.

RULE 140.—Where the English word, 'to.' denotes motion in the direction of animate beings, it should always be translated by پاس *pás*. *e. g.* اُس کے پاس جاؤ *us ke pás já o*, go to him.

RULE 141.—In such phrases as, 'two or three etc,' the Conjunction is idiomatically omitted in Urdu. *e. g.* دو تین *do tín*, two (or) three ; بیس چالیس *bís chálís*, twenty (or) forty.

RULE 142.—The signs of the Genitive and Ablative, as well as the particles تو—بھی—ہی—سہی *to, bhí, hí, sahí*, are used to form emphatic sentences. *e.g.* اُلو کا اُلو *ullú-ká ullú*, a perfect stupid ; کم سے کم *kam-se kam*, at the very least ; میں بھی جاؤنگا *main bhí já,úngá*, I also will go ; سچ تو کہو *sach to kaho*, well, tell the truth ; سنو تو سہی *sono to sahí*, you might listen at any rate.

RULE 143.—Emphasis is also obtained by changing one usual order of the words in a sentence, or by repeating a word with or without change. *e. g.* میرے گھر میں کچھ ہے ہی نہیں *mere ghar-men kuchh hai hí nahín* ; there is nothing at all in my house ; یہ کسی طرح ٹالے نہ ٹلینگے *yih kisí tarah tále na talenge*, these cannot possibly be avoided.

RULE 144.—In Urdu almost all the parts of speech may be repeated to denote (1) emphasis, (2) variety, (3) distribution. (4) repetition, or (5) continuance. *e. g.* مُلک مُلک کے آدمی آئے *mulk mulk-ke ádmí áye*, men of various countries came. اُن کو دس دس روپئے دیئے گئے *un-ko das das rupaye diye gaye*, they were given ten rupees each ; ہوتے ہوتے *hote hote*, by degrees.

RULE 145.—Whenever in Urdu you wish to relate the speech or order of another, you must make use of the exact words used, or supposed to have been used, by that other. *e. g.* اُس نے کہا کہ کل میں آؤنگا *us-ne kahá ki kal main á,úngá*, he said, 'I will come to-morro ' he said that he would come to-morrow.

RULE 146.—There should be no difference between the affirmative and interrogative sentence, the tone of the voice being considered sufficient to denote whether a question has been asked or not. If this is not so, however, the Interrogative Pronoun کیا *kyá*, may lead the sentence or clause, or a negative may be placed at the end *e. g.* وے آئے ہیں *we áye hain*, have they come ? وہ کیا بولتا ہے *wuh kyá boltá hai*, what is he saying ? آپ گئے نہ *áp gaye na*, did you not go ?

RULE 147.—The speaker or first person takes precedence of the second, and the second of the third. *e. g.* ہم تم چلینگے *ham tum chalenge*, you and I will go.

* RULE 148.—In the simple Urdu sentence the Nominative should generally stand first, the object second and the verb last of all. *e. g.* میں اُسکو مارتا ہوں *main us-ko mártá hún* I strike him.

† RULE 149.—Adverbs as a rule stands immediately before the nouns they modify. *e. g.* وہ نہایت چالاک ہے *wuh niháyat chálák hai*, he is exceedingly clever.

RULE 150.—Adverbs of times, manner and place usually stand first in the Urdu sentence. *e. g.* کل وہ جائیگا *kal wuh já,egá*, he will go to-morrow.

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* NOTE 1—If there be two objects, one direct and the other indirect, the latter, should generally be made to stand first, unless it is desired to lay special emphasis on the direct object. *e. g.* میں نے آپکو ایک کتاب دی *main-ne áp-ko ek kitáb dí*, I gave you a book ; میں نے وہ کتاب آپکو دی *main-ne wuh kitáb áp-ko dí*, I gave you *that* book.

NOTE 2—For the sake of emphasis the object may sometimes stand first. *e. g.* سوداگر کو وہ گالی دیتا ہے *saudágar-ko wuh gálí detá hai*, he gives abuse to the merchant, he abuses the merchant.

NOTE 3—The Adjective usually stands immediately before the noun it qualifies. *e. g.* وہ بڑا چالاک آدمی ہے *wuh bará chálák ádmí hai*, he is a very clever man, emphasis, however, may require it, as well as the Demonstrative Pronoun, to follow the noun it qualifies.

† NOTE 1—When modifying a whole clause, the Adverb is placed at the begining. *e.g.* یکایک بیس ایک آدمی آن نکلے *yaká yak bís ek ádmí án nikle*, sudenly about twenty men turned up.

NOTE 2—With simple tenses the negative stands before the verb, while with the compound tenses it should be placed between the auxiliary and the participle. *e. g.* میں نے یہ نہ سنا *main-ne yih na sunú*, I not hear this ; میں سنتا نہ تھا *main suntá na thá*, I did not hear.

Commit to memory the following useful words :—

DAYS IN THE WEEK.

اِتوار *itwár*, Sunday.
پیر *pír*, Monday.
منگل *mangal*, Tuesday.
بُدھ *budh*, Wednesday.
جمعرات *jum'arát*, Thursday.
جُمعہ *jum'a*, Friday.
سنیچر *sanichar*, Saturday.

*MONTHS OF THE YEAR.

چیت *chet*, March.
بیساکھ *baisákh*, April.
جیٹھ *jethh*, May.
آساڑھ *ásárhh*, June.
ساون *sáwan*, July.
بھادون *bhádon*, August.
آسوج *ásoj*, September
کاتک *kátik*, October.
اگھن *aghan*, } November.
منگسر *mangsar*, } November.
پوس *pus*, December.
ماگھ *mágh*, January.
پھاگن *phágan*, February.

CONVERSATION.

اُس نے میرے سوال کا جواب سر دست دیا	*us-ne mere sawál-ká jawáb sar-i-dast díyá,*	he replied off hand to m question.
اُس نے آپ کے گھوڑے کی نعلبندی کروا دی ہے	*us-ne áp ke ghore-kí n'al-bandí karwá dí hai,*	he has had your hors shod, Sir.
اُس سے یہ کام کب بن پڑیگا	*us-se yih kám kab ban pa-regá,*	when will he be able t effect this work !
میں انبالے سے ہوکر آیا ہوں	*main ambálle-se hokar-áyá hú,n,*	I have come through Ar balla.
آپ نے اِس چٹھی کی نقل کی ہے	*áp-ne is chitthí-kí nakl kí hai,*	have you made a copy this letter ?
ہاں—نقل تو کی لیکن مطابق اصل نہیں	*hán—nakl to kí lekin mu-tábik-i-asl nahín,*	yes, I have indeed made copy of it, but not a cording to the origin
آپ کا مکان شہر کے پچھم یا دکھن کی طرف ہے	*áp-ká makán shahar-ke pachham yá dakhan kí taraf hai,*	is your house towards t West or South of the ci

* NOTE —These months do not correspond date for date with the English ones, چیت *chet*, March instance, begins between the 10th and 15th of that month : so with the remainder.

CONVERSATION.—(*Continued*).

بلا سے آپ نے میرا مکان کئی بار دیکھا ہو گا	*balá-se áp-ne merá makán ka,í bár dekhá hogá,*	hang it ! you must have seen my house several times.
مجبور ہو کر میں چلا گیا	*majbúr hokar main chalá gayá,*	I was forced to go away.
کیا سمجھ کے آپ نے ایسا کام کیا	*kyá samajh ke áp-ne aisá kám kíyá,*	whatever made you act thus ?
میں ضرور ہی اُس پر نالش کردونگا	*main zarúr hí us-par nálish kardúngá,*	I will most certainly put him in court.
آپ نے اُس کی بڑی قدر دانی فرمائی ہے	*áp-ne us ki barí kadr dání farmá,í hai,*	you have treated him with great consideration.
گھوڑے پکڑائی نہیں دیتے	*ghore pakrá,í nahín dete,*	the horses do not allow themselves to be caught.
بہر حال آنا چاہئے	*bahar hál ánd cháhiye,*	you ought to come at all events.
چار کوس کے فاصلے پر ایک گانو دکھائی دیا	*chár kos-ke fásile par ek gánw dikhá,í díyá,*	a village appeared four *kos* off.
کوئی پہر دو پہر دن چڑھے وہ میرے پاس آیا	*ko,í pahar do pahar din charhe wuh mere pás áyá,*	he came to me a watch or two after sunrise.
دن ڈوبتے ڈوبتے وہ گھر کو چلا گیا	*din dúbte dúbte wuh ghar-ko chalá gayá,*	he went home towards evening.
یہاں آئے مجھکو چار چھہ برس ہو گئے	*yahán áye mujh-ko chár chha baras hogaye,*	It is from four to six years since I came here.
کیوں اتنے دن گئے تم آئے	*kyon itne din gaye tum áye,*	why have you come so late?
وہ اپنی شرارت سے باز نہیں آتا	*wuh apní sharárat-se báz nahín átá,*	he does not cease from his wickedness.
وہ تو جیتے جی شکر گزار رہیگا	*wuh to jíte ji shukr-guzár rahegá,*	he will remain grateful all his life.
اب میلے کو کوئی دس دن پڑے ہیں	*ab mele-ko ko,í das din pare hain,*	it is still about ten days to the fair.
چلتے وقت اُس نے مجھ سے کہا کہ تم بھی آؤ	*chalte wakt us-ne mujh-se kahá ki tum bhí á,o,*	at the time of start he told me to c ,

CONVERSATION.—(*Continued.*)

اِتنی رات رہے سے تُم کیون اُٹھے	*itní rát rahe-se tum kyon uthe,*	why have you got up so early ?
اِتنے دن رہے سے تُم کیون گھر گئے	*itne din rahe-se tum kyon ghar gaye,*	why did you go home so early ?
کُچھ رات رہے سے ہم آئے	*kuchh rát rahe-se ham áye*	we came a little before day light.
کُچھ دِن رہے سے ہم گئے	*kuchh din rahe-se ham gaye,*	we went a little before sunset.
لنڈی کوتل کے مُحاصرے میں قریب تین سو آدمی مارے گئے	*landí kotal-ke muhásire-men karib tín sau ádmí máre gaye,*	about three hundred men were killed at the siege of Landikotal.
چکدرے کے محاصرے میں بارہ سو آدمی کام آئے	*chakdare-ke muhásire-men bárah sau ádmí kám áye,*	twelve hundred men were slain at the siege of Chakdara.
ایک سرے سے سب آدمیون کو دیکھتے جاؤ	*ek sire-se sab ádmíyon-ko dekhte já,o,*	look at all the men from one end (to the other.)

Translate into Urdú and write out :—

Do you remember having told me that you were ten years in Lucknow ? He remembers having told him that his brother was sick. On a previous occasion you told me that your brother was serving in the 17th Bengal Cavalry, while now you say that you have no brother, and that your father's name is Kaloo Ram. Can you say on oath that the prisoner is drunk ? I dreamt that the sky had become blood-red, that the stars had fallen and that you and I were transformed into donkeys. You say that you struck him with your open hand, but he states that you struck him with your fist. Have you heard how opium sold last cold season ? I have heard that the cotton crop has failed this year. After taking the fort, we threw the dead bodies of our enemies into the moat. In this manner a bridge was formed over which we could walk from side to side. Cruel as it may seem, carts of stores also passed over this bridge of human bodies. He only is brave who knows no fear ; he only is wise who cavils not at the doings of others.

CHAPTER XIV.

Idioms and Proverbs Explained.

آبرو لینا	*ábrú lená.*	To take away one's reputation.
آبرو اُتارنا	*ábrú utárná.*	To disgrace any one.
کسي کو مار کر اُتو بنانا	*kisi-ko márkar uttú bananá.*	To beat any one until his body resembles the folds in cloth ; to beat one to a mummy.
آدمیت میں لانا	*ádmíyat men lená.*	To bring into humanity ; to civilize.
اُس کي آدمیت اُٹھ گئي	*us-kí ádmíyat uth gaí.*	He became furious, he became savage, etc.
آسمان پر قدم رکھتا ہے	*ásmán-par kadam rakhtá hai.*	He steps on the sky ; he gives himself airs, etc.
آگ اُٹھانیوالا	*ág uthánewálá.*	A lifter up of fire ; a disturber of the peace.
همارے باتوں سے آپ پر آگ کیوں پڑتي ہے	*hamárí báton-se áp-par ág kyon partí hai.*	Why does fire fall upon your honor from my words ; why are you vexed at what I say ?
آگ لگے پر بلّي کا مُوت ڈھونڈھتے ہو	*ág lage-par billí-ká mút dhúndhte ho.*	On fire breaking out you look for cat's urine; you are making frivolous excuses.
اُس نے اپني انتڑیوں کا بل کھول دیا	*us-ne apní antríyon-ká bal khol díyá.*	He undid the twist in his intestines ; he ate a bellyfull.
میري انتڑیاں جلتي ہیں	*merí antríyán jaltí hain,*	My intestines burn ; I am very hungry.
انجان ہو جانا	*anján hojáná.*	To become unknowing ; to pretend not to know one.
ہاتھ پھیرنا	*háth phernd.*	To stroke.
ہاتھ آنا	*háth ánd.*	To come to hand ; to be obtained.
میرے ہاتھ بند ہیں	*mere háth band hain.*	My hands are fastened ; I have no leisure ; I am helpless ; I am indigent.

تُم کیون دم بھرتے ہو	*tum kyon dam bharte ho,*	Why do you fill your breath ; why do you boast ?
وے سب کے سب دم باندھکر سُننے لگے	*we sab-ke sab dam bándh-kar sunne lage,*	They all began to listen having fastened their breath ; they one and all began to listen with bated breath, they began to listen attentively.
تم کیون پانی میں آگ لگاتے ہو	*tum-kyon páni men ág la-gáte ho.*	Why do you place fire in the water ; why do you revive an old quarrel ?
ہمیں پست و بُلند دیکھنا چاہئے	*hamen past-o buland dekh-ná cháhiye.*	We ought to look high and low ; we ought to take precautions against the vicissitudes of fortune.
آپ کس کے پلّے پر آئے ہیں	*áp kis-ke palle-par áye hain.*	On whose scale has your honor come ? on whose side are you ?
اُس کو پہرے میں ڈالو	*us-ko pahre-men dálo,*	Confine him in the guard room.
تالیاں ایک ہاتھ سے نہیں بجتیں	*tálíyán ek háth-se nahín bajtín.*	Clapping of the hands comes not from one hand ; it takes two to make a quarrel.
میں نے اُس پر تھوک لگاکر چھوڑ دیا	*main-ne us-par thúk lagá-kar chhor díyá.*	Having spat upon him, I left him ; I treated him with sovereign contempt.
ٹکسال کا کھوٹا ہے	*taksál-ká khotá hai.*	He is not of the mint ; his education has been spoilt
جیبھہ دابکے بات کہنا	*jíbh dábke bát kahná.*	Having pressed your tongue speak ; speak cautiously.
میں چُلّو ہی میں اُلّو ہُوا	*main chullú hí men ullú hú,á.*	I became an owl on a handful even ; I became intoxicated with a single mouthful.
وُہ چوکڑی مارے بیٹھا ہے	*wuh chaukarí máre baithá hai.*	He is squatted on the ground, etc.
اُس کی چوٹی میرے ہاتھ میں آئی ہے	*us-kí choti mere háth-men á,í hai.*	His tuft of hair has come into my hand ; he has come into my power.

IDIOMS AND PROVERBS EXPLAINED.—(*Continued.*)

انگارون پر لوٹنا	*angáron-par lotná.*	To roll on embers; to be greatly tormented.
اپنا دیکر لڑائي مول لینا	*apná dekar larái mol lená.*	Having given one's own to buy a quarrel; to lend one's money and to lose one's friend.
باتون پر بات یاد آتي ہے	*báton-par bát yád áti hai.*	Word upon word remembrance comes; one word leads to another.
راہ چھوڑنا	*ráh chhorná.*	To leave the road; to yield
کسي کی راہ دیکھنا	*kisi ki ráh dekhná.*	To watch the road of any one; to wait anxiously for any one.
تم کیون زبان بڑھاتے ہو	*tum kyon zabán barháte ho.*	Why do you increase your speech; why do you chatter so?
وہ ہمیشہ میري زبان پکڑتا ہے	*wuh hamesha meri zabán pakartá hai.*	He is ever taking hold of my tongue; he is always criticizing what I say.
اُن کے کان کھڑے ہوئے	*un-ke kán khare hú,e.*	Their ears stood up; they became alarmed.
اپنے کان مین میري بات مارتے ہو	*apne kán-men meri bát márte ho.*	You strike my words in your ears; you pretend not to hear what I say.
مین نے اُس کے کان مین کہا	*main-ne us-ke kán-men kahá*	I said in his ear; I whispered to him.
اپنے گریبان مین مُنہ ڈالنا چاہئے	*apne girebán men munh dálná cháhiye.*	You ought to place your face within your collor; you ought to be ashamed of yourself.
وہ دن بھر مکھیان مارتا ہے	*wuh din-bhar makhían mártá hai.*	He kills flies all day; he remains idle all day.
آنکھون کا کاجل چُراتا ہے	*ánkhon ká kájal churátá hai.*	He steals the lamp black off one's eyes; he steals the very teeth out of one's head.
وہ آسمان مین تھیگلي لگاسکتا ہے	*wuh ásmán-men thigli lagásaktá hai.*	He can put a patch on the sky; he can outwit the very devil.
اُس کي پانچون اُنگلیان گھي مین ہین	*us-ki pánchon unglíyán ghi-men hain.*	His five fingers are in the *ghi*; he is in clover.

IDIOMS AND PROVERBS EXPLAINED.—(*Continued*)

اُس کا گھوڑا بادسے بات کرتا ہے	*us-ká ghorá bád-se bát kar-tá hai.*	His horse talks with the wind; his horse is extremely swift.
بہتے دریا میں ہاتھہ دھونا	*bahte daryá-men háth dho-ná.*	Wash your hands in the running stream; make hay while the sun shines
وہ دریا پر گیا اور پیاسا آیا	*wuh daryá-par gayá aur piyásá áyá.*	He went to the river and returned thirsty; he missed his chance.
اُن کے دانت کھٹے ہوئے	*un-ke dánt khatte hú,e.*	Their teeth became sour; they were baffled.
وے من کے لڈو پھوڑتے ہیں	*we man-ke laddú phorte hain.*	They are breaking sweets of the mind, they are breaking imaginary sweets; they are building castles in the air.
وہ تین تیرہ ہوگئے	*wuh tín terah hogaye.*	They became threes and thirteens; they were scattered.
اُس نے ٹکڑا توڑ جواب دیا	*us-ne tukrá tor jawáb diyá.*	He gave a broken reply; he replied laconically.
جہاں فرشتوں کے پر جلتے ہیں	*jahán farishton-ke par jal-te hain.*	Where the wings of angels burn; where angels fear to tread.
آپ کاغذ کے گھوڑے کو دوڑاتے ہیں	*áp kághaz-ke ghore-ko dau-ráte hain.*	You race a horse of paper; you are building castles in the air.
گائی نہ ہو تو بیل دوہو	*gá,i na ho to bail dúho.*	If you have no cow, then milk the ox; make the best of a bad job.
دھول کی رسی بٹنا	*dhúl-kí rassí batná.*	To make a rope of sand; to draw blood from a stone.
یہ تو ڈال کا ٹوٹا ہے	*yih to dál-ká tútá hai.*	This is just broken from the branch; it is brand new.
پتھر کے نیچے میرا ہاتھہ دبا ہوا ہے	*pathar-ke nichhe meráháth dabá hú,á hai.*	My hand is under a stone; I am in a fix.
آج میں کل تو	*áj main kal tú.*	To-day I, to-morrow you every dog has his day.

IDIOMS AND PROVERBS EXPLAINED.—(*Continued.*)

آپ باؤے گھوڑے پر سوار ہوتے ہے	*áp bá,o-ke ghore par sawár hote hain.*	Your honor rides the horse of the wind; you draw the long bow.
بھیت کے بھی کان ہوتے ہیں	*bhít-ke bhí kán hote hain.*	Stone walls even have ears.
آگے کنوا پیچھے کھائی	*áge kú,á píchhe khá,í.*	In front a well, behind a ditch; in a fix, on the horns of a dilemma.
بوند بوند کرکے تالاؤ بھرتا ہے	*búnd búnd kar-ke tál,o bhartá hai.*	Drop by drop the tank is filled; many a little makes mickle.
بھوت ٹلے پر بری بان نہ ٹلے	*bhút tale par burí bán na tale.*	A devil may move, but a bad habit never.
اُس نے بیحیائی کا برقع مُنہ لیا ہے	*us-ne be-hayá,í ká burka' munh-par liyá hai.*	He has drawn the veil of shame over his face; he is utterly lost to shame
چور کو چور ہی پہچانے	*chor-ko chor hí pahchánе.*	The thief recognizes the thief; set a thief to catch a thief.
تیرے ہاتھ سے میرے ناک میں دم آ گیا ہے	*tere-háth-se mere nák men dam á gayá hai.*	The breath has come into my nostrils from your hand; you have quite exhausted my patience.
خُدا شکر خورے کو شکر ہی دیتا	*khúdá shakhar khore-ko shakkar hí detá hai.*	God gives sugar to the sugar eater; God tempers the wind to the shorn lamb.
سانپ کا کاٹا رسّی سے ڈرے	*sánp-ká kátá rassí-se dare.*	The bitten by a snake fears (even) a rope; the burnt child dreads the fire.
نیا نوکر ہرن مارے	*nayá naukar hiran máre.*	The new servant will kill a deer; the new broom sweeps clean.
چراغ کے نیچے اندھیرا ہوتا ہے	*chirágh-ke níche andherá hotá hai.*	There is darkness underneath the lamp; nearer the church the more ungodly etc.
اپنا وہی جو اپنے کام آوے	*apná wuhí jo apne kám áwe.*	That is one's own which is of use; a friend in need is a friend indeed.
آدمی کا شیطان آدمی ہے	*ádmí-ká shaitán ádmí hai.*	The devil of man is man; man's greatest enemy is man.

IDIOMS AND PROVERBS EXPLAINED.—(Continued).

آدھے تیتر آدھے بٹیر	*ádhe titar ádhe bater.*	Half partridge, half quail; neither one thing nor the other, etc.
اُلٹا چور کوتوال کو ڈانڈا	*ultá chor kotwál-ko dandá.*	On the contrary, the thief (applies) the stick to the police man; a turning of the tables.
آنکھ بچانا	*ánkh bachánd.*	To save the eyes; to go away unseen.
آنکھ بھر لانا	*ánkh bhar lánd.*	To bring (tears) into the eyes; to be ready to cry.
آنکھ سُرخ کرنا	*ánkh surkh karnd.*	To make the eyes red; to be angry.
آنکھوں میں رات کاٹنا	*ánkhon-men rát kátnd.*	To pass the night in the eyes; to remain awake all night.
تُم میری آنکھوں میں خاک کیوں ڈالتے ہو	*tum merí ánkhon-men khák kyon dálte ho.*	Why do you throw dust in my eyes; why do you seek to deceive me?
وُہ فلانے کی آنکھوں میں بیٹھا ہے	*wuh faláne kí ankhon-men baithá hai.*	He sits in the eyes of a certain one; he is on terms of close intimacy with a certain one.
میں نے اُس کو باتوں میں گرایا	*main-ne us-ko báton-men giráyá.*	I threw him in words; I defeated him in argument.
اب وُہ بات کرسی نشین ہوئی	*ab wuh bát kursí nashín hu,í.*	That matter has now been settled in the chair; the matter has now been resolved on.
بار جھاڑنا——بار اُڑانا	*bár jhárnd——bár urdnd.*	To fire a volley.
اُس کے دل میں بخار ہے	*us-ke dil-men bukhár hai.*	He has fever in his heart; he bears malice.
اُس کا پانو اُتر گیا ہے	*us-ká pánw utar gayá hai.*	He has dislocated his foot.
میں نے اُس کے پاؤں کو اُسی کے گلے میں ڈالا	*main-ne us-ke pá,on-ko usi-ke gale men dálá.*	I placed his feet a round his own neck; I convicted him by his own arguments.
تُم کیوں پائجامے میں سے نکلے پڑتے ہو	*tum kyon páe,jáme men se nikle parte ho.*	Why are you getting outside your drawers; why are you so cross?

IDIOMS AND PROVERBS EXPLAINED.—*(Continued)*

مرتا کیا نہ کرتا	*martá kyá na kartá.*	What will a dying man not do; the desperate man all things can.
ناک چنے چبوانا	*nák chane chabwáná.*	To make one eat peas through the nose; to greatly annoy any one.
پھول کی ڈال نیچے کو جھکے	*phúl-kí dál níche-ko jhuke.*	The flower stalk stoops; the real gentleman is never proud.
بیڑا پار ہونا	*berá pár honá.*	The boat to cross; to succeed.
جوتے ہل تو ہووے پھل	*jote hal to howe phal.*	He who sows reaps; he who sows mows.
آگ کا جلا آگ ہی سے اچھا ہوتا ہے	*ág-ká jalá ág hí se achchhá hotá hai.*	The burnt by fire is cured by fire; treat a man as you find him.
بریلی جانے کا کام کرتے ہو	*bareli jáne-ká kám karte ho.*	You are doing some thing that will take you to Bareilly; you are doing a very foolish thing.
بیروں میں گٹھلیاں ملاتے ہو	*beron-men guthliyán miláte ho.*	You are mixing stones among the plums; you are complicating matters.
گھر میں چراغ تو مسجد میں چراغ	*ghar-men chirágh to musjid-men chirágh.*	(First) a lamp in the house, then a lamp in the mosque; charity begins at home.
میں نے گھاٹ گھاٹ کا پانی پیا ہے	*main-ne ghát ghát ká páni piyá hai.*	I have drunk the water of many a ford; I have seen a good deal etc.
تمہارے منہ سے کیا پھول جھڑتے ہیں	*tumhére munh-se kyá phúl jharte hain.*	What flowers fall from your mouth! How abusive you are.
گودڑ میں لعل نہیں چھپتا	*gudar-men l'al nahín chhipta.*	The ruby is not hid in a rag; murder will out.
میری حجامت ہو گئی	*meri hajámat ho gaí.*	I have been shaved; I have been cheated.
میں نے کیا گھاس کھودی ہے	*main-ne kyá ghás khodi hai.*	What, have I dug up grass, do you see any green in my eye!

IDIOMS AND PROVERBS EXPLAINED.—(*Continued.*)

ایسا اندھیرا ہے کہ ہاتھ کو ہاتھ نہیں سوجھتا	*aisá andherá hai ki háth ko háth nahín sújhtá.*	It is so dark that one hand is not perceived by the other; a darkness that may be felt.
ہوائے گھوڑے پر سوار ہونا	*hawá-ke ghore-par sawár honá.*	To ride the horse of the air; to build castles in the air.
ایمان کی بات ہے	*ímán-kí bát hai.*	It is a matter of good faith; it is all fair and square.
جہاں گنج وہاں رنج	*jahán ganj wahán ranj.*	Where there is wealth, there is sorrow; no gains without pains.
جیسا دیس ویسا بھیس	*jaisá des waisá bhes.*	As the country, so the garb; in Rome do as the Romans do.
جیسے کو تیسا	*jaise ko taisá.*	Tit for tat.
جیسی تیری تانی ویسی میری بھرنی	*jaisí-terí táni, waisí meri bharní.*	As your warp, so my woof; tit for tat.
کوڑی پر پھلیل ڈالنا	*kúrí-par phúlel dálná.*	To pour rose water on filth; to cast pearls before swine.
کار کو کار سکھاتا ہے	*kár-ko kár sikhátá hai.*	Work teaches work; practice makes perfect.

Translate into Urdú and write out :—

We were not long in perceiving that the enemy meant business. We were, as I have already told you, encamped in the valley with two low ranges of hills to the right and left. Before us lay the pass over which we intended to march in the morning, while behind in the distance lay the smouldering ruins of the enemy's stronghold. We had barely finished dinner when the summits of both these ranges were lit up with numerous bonfires. The number and brightness of these increased with the darkness. About midnight, a fire, larger than any of the others, was lit exactly on the top of the pass. Large bodies of the enemy could be seem dancing wildly around it. The chance was too good to be lost. Some twenty crack shots were called out and marched about 500 yards beyond the furthest picket. This brought them well within range of the enemy. The men lay down in silence and taking up a comfortable position fired three volleys in quick succession. The effect must have been deadly.

CHAPTER XV.

I.—MILITARY WORDS.

سنگین *sangín*, f. a bayonet.

وار *wár*, m. the blow of a sword.

حکم *hukm*, m. an order, sentence.

لشکري آئين *lashkarí-á'ín*, articles of war.

تنخواه *tankhwáh*, f. pay, wages.

پروانگي *parwángí*, f. leave, permission.

بلوا *balwá*, m. riot.

چال چلن *chál chalan*, f. conduct.

لشکر گاه *lashkar-gáh*, f. camp.

چهاوني *chhá,oni*, f. Cantonment.

پوشاک *poshák*, f. clothing.

سامان *sámán*, m. regimental necessaries.

سرکاري خزانه *sirkárí khazána*, m. Government Treasury.

گنهگار *gunah-gár*, guilty.

فتوی *fatwá*, m. sentence.

تجويز *tajwíz*, f. finding (of a court.)

مير مجلس *mír-i-majlis*, m. a president.

صاحبان مجلس *sáhibán-i-majlis*, m. members

عهده دار *'uhda dár*, m. Officer.

بهير *bahír*, m. camp followers.

بندوق *bandúk*, f. rifle.

ميان *míyán*, f. a scabbard.

دهار *dhár*, f. the edge of a sword.

درجه *darja*, m. rank.

قيدي *kaidí*, m. a prisoner.

نوکري *naukarí*, f. a duty.

گولي باروت *golí bárút*, f. ammunition.

روبکاري *rú-ba-kárí*, f. proceedings of a court.

اسباب *asbáb*, m. stores.

قلع *kil'a*, m. Garrison Fort.

قلعبندي *kil'a-bandí*, f. fortification.

هتهيار *hathíyár*, m. arms.

ساز و سامان *sáz-o-sámán*, m. accoutrements.

بگهوڑا *bhagorá*, m. a deserter.

چوکي *chaukí*, f. post (of a sentry.)

گواهي *gawáhí*, f. evidence.

ثابت *sábit*, proved.

سزا *sazá*, f. punishment.

اجلاس *ijlás*, f. assembly.

جرم *jurm*, m. charge, crime.

جلاوطن *jaláwatan* m. exiles.

جلاوطني *jaláwataní*, f. transporation.

توشدان *toshdán*, m. pouch belt.

اهل قلع *ahl-i-kil'a*, the people of the garrison.

WORDS.—(*Continued.*)

فوج *fauj*, f. force, army.

لڑائي *larái*, f. battle.

دشمن *dushman*, m. enemy.

پیادہ فوج *piyáda fauj*, f. infantry.

خیمہ زن *khaima zan*, encamped.

نیزہ *neza*, m. a lance.

تلوار *talwár*, f. sword (Native.)

زخم *zakhm*, m. a wound.

جمع ہونا *jama' honá*, n. to be assembled.

جھوٹھي قسم کھانا *jhúthí kasm kháná*, a. to purjure, to take a false oath.

انکارکرنا *inkár karná*, a. to deny.

شست لگانا *shist lagáná*. } a. to aim.
شصت لگانا *shist lagáná*, }

جلسہ *jalsá*, m. camp of exercise.

بچاؤ *bachá,o*, m. defence.

نشان *nishán*, } m. flag.
جھنڈا *jhndá*, }

باربرداری *bárbardárí*, baggage.

بھاري توپ *bhárí top*, a heavy gun.

یلغار *yalghár*, m. a forced march

آڑ *ár*, f. cover, shelter.

قوّت *kuw,wat*, f. strength (of army etc.)

کوٹھي دار *kothí dár*, breech loading.

سنگر *sangar*, m. a stockade.

کرچ *kirich*, f. sword (English.)

ٹوپي *topí*, f. a helmet.

رسد *rasad*, f. rations.

سوال *sawál*, m. a. question.

زبان بندي *zabán-bandí*, f. a statement.

جواب *jawáb*, m. answer.

اِقرار کرنا *ikrár karná*, a. to confess.

جاسوس *jásús*, m. spy.

سُرنگ *surang*, f. a mine.

حملہ *hamla*, m. an attack.

باغي *bághí*, m. rebel.

CONVERSATION.

کیا صُبح قواعد ہوگي یا دوپہر کو *kyá subh kawá,id hogí yá dopahar ko?* Will the parade take place in the morning or in the afternoon?

نہیں—قواعد آج شام کو ہوگي *nahín kawá,id áj shám-ko hogí.* No, the parade will take place this evening.

قواعد گاہ کتني دُور ہے *kawá,id-gah kitní dúr hai.* How far is the parade ground from here?

یہاں سے دو میل کے فاصلے پر ہوگي *yahán se do míl ke fásile-par hogí.* It must be about two miles from here.

CONVERSATION.—(*Continued.*)

کورٹ نے قیدي کو تقصیر کا گنہگار پایا یا نہین	*kort-ne kaidí-ko taksír ká gunahgár páyá yá nahín.*	Did the court find the prisoner guilty or not ?
ہان کورٹ نے اُس کو تقصیر وار پایا اور دو برس سخت محنت کي قید کا فتوی دیا	*hán-kort ne us-ko taksír wár páyá aur do baras sakht mihnat kí kaid ká fatwá díyá.*	Yes ; the court found him guilty, and sentenced him to two years rigorous imprisonment.
مین نے سنا ہے کہ کورٹ نے اُسکو مُعاف کیا	*main ne sunú hai ki kort-ne us-ko mu,áf kiyá.*	I have heard that the Court pardoned him.
آپ نے ایسي واہیات کہان سُني	*áp-ne aisí wáhiyát kahán suní.*	Where did you hear such twaddle.
بازار کي چرچا ہے	*bázár kí charchá hai.*	It is the talk of the bazar.
تُم نے قیدي کو پہرے مین ڈالا	*tum-ne kaidí ko pahre men dálá.*	Did you put the prisoner in the lock up ?
نہین—پہرا اُس وقت بہت دُور تھا اِس واسطے ہمنے اُس کو اُسي کوٹھري مین بند کیا	*nahín-pahrá us wakt bahut dúr thá is wáste ham ne usko usí kothrí men band kiyá.*	No, the lock-up was a long way off from there, so we locked him up in the same room.
اُس وقت پہریوالا سوتا تھا یا جاگتا	*us wakt pahre wálá sotá thá yá jágtá*	Was the sentry awake or asleep at that time ?
میرے نزدیک سوتا تھا—اگر جاگتا ہوتا تو قیدي کو پکڑا ہوتا	*mere nazdík sotá thá agar jágtá hotá to kaidí ko pakrá hotá.*	In my opinion he was asleep : had he been awake he would have caught the prisoner.
جب تم کل رات گشت کرنے گئے تھے کیا تمنے پہریوالے کو دیکھا یا نہین	*jab tum kal rát gasht karne gaye the, kyá tum-ne pahre-wále ko dekhá yá nahín.*	When you went the round last night did you see the sentry or not ?
ہان مینے اُسکو ایک درخت سے ٹیک لگا کر سوتا ہوا پایا	*hán main-ne us-ko ek darakht se tek lagá kar sotá hú,á páyá.*	Yes ; I found him asleep leaning against a tree.

CONVERSATION.—(*Continued.*)

تم نے اُس سے کچھہ باتیں کیں	*tum-ne us-se kuchh báten kín.*	Did you have any conversation with him.
نہیں تو—میں نے اُس سے کچھہ بھی نہیں کہا	*nahín to—main-ne us-se kuchh bhí nahín kahá.*	No, I said nothing to him.
تو تمہیں کس طرح معلوم ہوا کہ وہ سوتا تھا	*to tumhen kis tarah málúm hú,á ki wuh sotá thá.*	Then how did you come to know that he was asleep?
ایک تو اُس کی بندوق زمین پر پڑی تھی اور دوسری بات یہ کہ اُسکی آنکھیں بند تھیں	*ek to us kí bandúk zamín par parí thí, aur dúsrí bát yih ki us-kí ánkhen band thín.*	For one thing his gun was lying on the ground, and secondly, his eyes were shut.
ایسے قیدیوں کی نسبت تمہیں کیا حکم ملا تھا	*aise kaidíyon-kí nisbat tumhen kyá hukm milá thá.*	What orders had you received regarding such prisoners ?
مجھے کچھہ بھی حکم نہیں ملا تھا	*mujhe kuchh bhí hukm nahín milá thá.*	I had received no orders whatever.
تمہیں یقین ہے کہ پہرہ والے کے قصور میں کسی نہ کسی نے آنا کانی کی ہوگی	*tumhen yakín hai ki pahre wále-ke kasúr men kisí na kisí-ne ánákání kí hogí.*	You are certain that someone or other must have connived with the sentry in (committing) this fault ?
مجھے یقین کامل ہے کہ ایک آدمی سے یہ کام نہیں ہو سکتا ہے	*mujhe yakín-i-kámil hai ki ek ádmí-se yih kám nahín ho saktá hai.*	I am perfectly certain that this work cannot be accomplished by one man
اُس وقت تمہارے پاس چراغ تھا	*us wakt tumhére pás chirágh thá.*	Did you have a lamp at that time ?
چراغ نہیں تھا مگر رات چاندنی تھی	*chirágh nahín thá magar rát chándní thí.*	There was no lamp, but it was a moonlight night.
رات کے وقت دشمن نے ہمکو بیخبر سپٹا یا	*rát-ke wakt dushman ne hum ko be-khabar satpatáyá*	The enemy surprised us at night.

CONVERSATION.—(*Continued.*)

یہ کیونکر ہوا—کیا تمہاری چنڈا نہ تھی	*yih kyúnkar hú,á-kyá tum-hárí chandáwal na thí.*	How did this occur? Did you have no rear guard.
ہاں ہماری چنڈاول ٹھیک تھی دشمن ہماری ہراول سے بھڑ	*hán hamárí chandáwal thík thí dushman hamárí haráwal-se bhir gaye.*	Yes; the rear guard was all right; the enemy closed with our advanced guard.
یہ دیکھکر تمنے کیا کیا	*yih dekhkar tum-ne kyá kíyá.*	Seeing this what did you do.
ہم نے اُسی وقت اُن کے قلب حملہ کیا	*ham-ne usí wakt un-ke kalab par hamla kíyá.*	We at the same time attacked their main body.
تمہارے حملے کا نتیجہ کیا تھا	*tumhére hamle-ká natíjá kyá thá.*	What was the result of your attack?
حملے کے شروع ہی میں دشمن کا میمنہ اور میسرہ تتر بتر ہو گیا	*hamle-ke shurú' hí men dushman ká maimana aur maisra titar-bitar ho gayá.*	In the very commencement of the attack the enemy's right and left wings became scattered.
کس نے بارود خانہ اُڑا دیا	*kis-ne bárúd khánná urá díyá.*	Who blew up the magazine?
آپ کس بارود خانے کا ذکر ہیں	*áp-kis bárúd khána ká zikr karte hain.*	To what magazine do you refer, Sir?
سرکاری بارود خانے کا	*sarkárí bárúd khána ká.*	To the Government magazine.
ہاں مجھے یاد ہے—دشمن توپوں کے گولوں نے سرکاری خانہ اُڑا دیا	*hán-mujhe yád hai—dushman-kí topon-ke golon-ne sarkárí bárúd khánná urá díyá.*	Yes, I remember. The bullets from the enemy's cannon blew up the Government magazine.
ہمارا کچھ سامان اُن کے ہاتھ	*hamárá kuchh sámán un-ke háth áyá.*	Did any of our baggage fall into their hands?
برخلاف اِس کے اُنہوں نے اپنا ہی سامان چھوڑا	*bar-khiláf is-ke unhon-ne apná hí sámán chhorá.*	On the contrary, they left their own baggage behind.

CONVERSATION.—(*Continued.*)

تم نے اُنکو اگاڑي یا پچھاڑي مارا	*tum-ne unko agárí yá pichhárí márá.*	Did you attack them front or rear.
هم نے اُن پر اگاڑي اور پچھاڑي ایک هي وقت حمله کیا	*ham-ne un-par agárí aur pichárí ek hí wakt hamlá kiyá.*	We attacked them in fr and rear at the same ti
تم نے اُن کا قلعه کتنے دن مین مغلوب کیا	*tum-ne unká kil'a kit-ne din men maghlúb kiyá.*	In how many days did reduce their fort ?
ایک هي دن مین مغلوب هوا	*ek-hí din-men maghlúb hú,á.*	It was reduced in one d

MEDICAL.

تخنه *takhna*, m. the ankle joint.

بازو *bázú*, m. the arm.

بغل *baghal*, f. the armpit.

پاؤن *pá,on*, m. the foot.

پیشاني *peshání*, f. the forehead.

خون *khún*, m. the blood.

هڈي *haddí*, f. a bone.

پنڈلي *pindli*, f. the calf of the leg

رخسار *rukhsár*, m. the cheek.

چھاتي *chháti*, f. the chest.

ٹھوڑي *thorí*, f. chin.

کان *kán*, m. the ear.

کہني *kuhní*, f. the elbow.

آنکھ *ánkh*, f. the eye.

چهرو *chihra*, m. the face.

اُنگلي *ungli*, f. the finger.

گوشت *gosht*, m. flesh.

پیٹھ *píth*, f. the back.

پیٹ *pet*. m. the belley.

مسوڑه *masúra*, m. the gums.

هاتھ *háth*, m. the hand.

بال *bál*, m. hair .

سر *sir*, m. the head.

دل *dil*, m. the heart.

ایڑي *eri*, f. the heel.

کولا *kúlá*. m. the hip.

جوڑ *jor*, m. the joint.

گردہ *gurda*, m. the kidney.

MEDICAL.—(*Continued.*)

ڈیلا *delá*, m. the eyeball.

بھوں *bhaun*, f. the eyebrow.

پلک *palak*, f. the eyelid.

کلیجہ *kaleja*, m. the liver.

کمر *kamar*, f. the loins.

پھیپھڑا *phephrá*, m. the lung.

زبان *zabán*, f. the tongue.

دارھ *dárh*, f. a grinder.

مُوچھہ *múchh*, f. the whiskers.

کندھا *kandhá*, m. the shoulder.

نبض *nabz*, f. the pulse.

ناک *nák*, f. the nose.

ناف *náf*, f. the navel.

تلی *tillí*, f. the spleen.

بدھضمی *bad-hazmí*, f. dyspepsia.

حمل گرنا *haml girná*, m. abortion.

درد *dard*, m. pain.

جلودھر *jalodhar*, m. dropsy.

گنجا *ganjá*, bald.

زکام *zukám*, m. catarrh.

کھانسی *khánsí*, f. cough.

ہیضہ *haiza*, m. cholera.

گونگا *gúngá*, dumb.

باؤی *bá,í*, f. rheumatism.

پت *pit*, m. bile, gall.

گھٹنا *ghutná*, m. the knee.

ٹانگ *táng*, f. the leg.

ہونٹ *hont*, m. the lip.

گلا *galá*, m. the throat.

انگوٹھا *angúthá*, m. the thumb.

پاؤں کی اُنگلی *pá,on-kí ungli*, f. a toe.

کلائی *kalá,í*, f. the wrist.

مُنھہ *munh*, m. the mouth.

ناخن *nákhun*, m. a nail.

پسلی *paslí*, f. a rib.

ہتھیلی *hathelí*, f. the palm of the hand.

گردن *gardan*, m. the neck.

پیچش *pechish*, f. dysentry.

بخار *bukhár*, m. fever.

پھوڑا *phorá*, m. a boil, a sore.

تپ لرزہ *tap-i-larza*, m. ague.

اندھا *andhá*, blind.

موتیا بند *motiyá bind*, m. cataract.

سل *sil*, m. consumption.

بیہوشی *be-hoshí*, f. swoon.

بہرہ *bahirá*, deaf.

دست *dast*, m. diarrhœa.

پھونسی *phunsí*, f. a pimple.

بواسیر *bavásir*, m. piles.

لنگڑا *langrá*, lame.

MEDICAL.—(*Continued.*)

کلیجے کا درد *kaleje-ká dard*, m. liver complaint.

درد کمر *dard-i-kamar*, m. lumbago.

خارش *khárish*, f. the itch.

سردرد *sar-dard*, m. headache.

گٹھیا *gathiyá*, f. gout.

چیچک *chechak*, f. small pox.

کوڑھ *korh*, m. leprosy.

دل کی بیماری *dil-kí-bímárí*, f. heart dise

سوزاک *sozák*, m. gonorrhœa.

سوجن *sújan*, f. swelling.

زخم *zakhm*, m. wound.

CONVERSATION.

تمکو کیا ہوا	*tum-ko kyá hú,á.*	What is the matter you ?
حضور مجھے تلّی کی بیماری ہے	*huzúr mujhe tillí-kí bímárí hai.*	Sir, I am suffering fro affection of the spleen
تمکو کب سے ہے	*tum-ko kab-se hai.*	How long is it since have had it ?
قریب دو برس ہوئے	*karib do baras hú,e.*	It is about two years.
تمکو کچھہ درد ہوتا ہے	*tum-ko kuchh dard hotá hai.*	Do you feel any pain ?
ہاں صاحب—میرے پیٹ میں درد ہے	*hán sáhib mere pet men dard hai,*	Yes, Sir ; I have a pa my stomach.
کیا پاخانہ معمولی ہے	*kyá pákhána m'amúlí hai.*	Are you regular in bowels ?
تمکو دست آتا ہے	*tum-ko dast átá hai.*	Do you suffer from diarr
جیبھہ نکالو	*jíbh nikálo.*	Put out your tongue.
اپنی نبض دکھاؤ	*apní nabz dikhá,o.*	Let me feel your pulse
تمکو ہر روز بخار ہوتا ہے	*tum-ko har roz bukhár hotá hai.*	Do you get fever every
مجھے باری کا تپ آتا ہے	*mujhe bárí ká tap átá hai.*	I get intermittent feve
تمکو بہت کھانسی آتی ہے	*tum-ko bahut khánsí átí hai.*	Do you cough much ?
کیا رات کو کھانسی زیادہ ہوتی ہے	*kyá rát-ko khánsí ziyáda hotí hai.*	Is your cough wor night ?

CONVERSATION.—(*Continued.*)

رات کو وہ اِتنی تکلیف دیتی ہے کہ مُجھے ایک گھنٹہ بھی نیند نہیں آتی	*rát-ko wuh itní taklíf detí hai ki mujhe ek ghantá bhí nind nahín átí*	It troubles me so much during the night, that I do not get even an hour's rest.
تُمکو کھانستے وقت درد ہوتا ہے	*tum-ko khánste wakt dard hotá hai.*	Have you any pain while coughing ?
کھانسنے کے بعد تُمکو بہُت بلغم آتا ہے	*khánsne-ke ba'd tum ko bahut balgham átá hai.*	Do you expectorate much after coughing ?
بہُت تھوڑا	*bahut thorá.*	Very little.
کبھی تمکو تھوکنے میں خون آیا ہے	*kabhí tum ko thúkne-men khún áyá hai.*	Have you ever had any blood in your spittle ?
ہاں صاحب	*hán sáhib.*	Yes, Sir.
کھانے کے بعد تمھیں درد ہوتا ہے	*kháne-ke ba'd tumhen dard hotá hai.*	Have you any pain after eating ?
تُمکو بہُت کئے آتی ہے	*tum-ko bahut ka,i átí hai*	Do you vomit much ?
کیا عین کھانے کے بعد کئے آتی ہے	*kyá 'ain kháne-ke ba'd ka,i átí hai.*	Does the vomiting come on immediately after eating ?
کیا تم دُبلے ہوتے جاتے ہو	*kyá tum duble hote játe ho.*	Are you losing flesh ?
رات کے وقت تُمکو پسینہ آتا ہے	*rát-ke wakt tum-ko pasína átá hai.*	Do you perspire at night ?
کبھی تُمھارے پاؤں بھی سُوج جاتے ہیں	*kabhí tumhére pá,on bhí súj játe hain.*	Do your feet ever swell also ?
پچھلے ہفتے میں بہُت سُوج گئے تھے	*pichhle hafte-men bahut súj gaye the.*	They were very much swollen last week.
کوئی حادثہ ہوا تھا یا خُود بخُود سُوج گئے تھے	*ko,í hádísa hú,á thá yá khud bakhud súj gaye the.*	Was it from an accident or did they swell of themselves ?
میں گر گیا تھا	*main gir gayá thá.*	I had a fall.
کیا سُوجن بڑھتی جاتی ہے	*kyá sújan barhtí játí hai.*	Does the swelling increase ?

CONVERSATION—(*Continued.*)

آج کل بہت بڑھ گئی ہے	*dí kal bahut barh ga,í hai*	It has greatly increased lately ?
تمام ٹانگ پر پھیل گئی ہے	*tamám táng-par phail ga,í hai.*	It has spread all over my leg.
کیا وہ خارش کرتی ہے	*kyá wuh khárish kartí hai.*	Does it itch.
ہاں ہر رات خارش ہوتی ہے	*hán-har-rát khárish hotí hai.*	Yes ; every night it itches.
تمہارے دانت میں درد ہے	*tumháre dánt-men dard hai.*	Have you got tooth ache ?
ہاں—مہربانی فرماکر یا تو مجھے کچھ دوا دیجئے یا دانت نکال دیجئے	*hán-mihar baní farmá-kar yá to mujhe kuchh dawá díjiye yá dánt ni-kál díjiye.*	Yes ; either please give me some medicine or take it out.
اُس وقت وہ بے ہوش تھا	*us wakt wuh behosh thá.*	Was he insensible at the time ?
اُسکو برف کا پانی پلاتے رہو	*us-ko baraf ká pání pilá-te raho.*	Continue to give him ice water.
نبض اُسکی بہت بے قائدہ ہے	*nabz us-kí bahut be ká,ida hai.*	His pulse is very irregular.
ایسی دوا کو موقوف کرنا چاہئے	*aisí dawá-ko maukúf kar-ná cháhiye.*	We ought to stop such medicine.
تمہیں جاڑا لگتا ہے	*tumhen járá lagtá hai.*	Do you feel a shivering.
ہاں—میری کرسی یہاں سے اٹھاؤ مجھے ہوا لگتی ہے	*hán-merí kursí yahán-se uthá,o mujhe hawá lagtí hai.*	Yes, take up my chair from here the draught affects me.
اُس وقت وہ ہذیان کی حالت میں تھا	*us-wakt wuh haziyán-kí hálat-men thá.*	He was delirious at the time.
خبردار کہ اِس شخص سے کوئی اور ملنے نہ پاوے	*khabar-dár ki is shakhs-se ko,í aur milne na páwe.*	Be careful that no one else communicates with this individual.
کس وقت تمہیں بخار چڑھتا ہے	*kis wakt tumhen bukhár charhtá hai.*	What time does the fever attack you ?
کتنے بجے اُتر جاتا ہے	*kitne baje utar játá hai.*	What time does it leave you ?

CONVERSATION.—(*Continued.*)

تمہین پیاس لگتی ہے	*tumhen piyás lagtí hai.*	Do you feel thirsty.
چت لیٹے یا پٹ لیٹے درد ہوتا ہے	*chit lete yá pat lete dard hotá hai.*	Do you feel pain while lying on your back or on your face ?
اپنی داہنی طرف دکھلاؤ	*apní dáhní taraf dikhlá,o*	Show me your right side.
بائیں کروٹ لیٹ جاؤ	*bá,ín karwat let já,o*	Lie down on your left side.
لمبی سانس لینے سے درد ہوتا ہے	*lambí sáns lene-se dard hotá hai.*	Do you feel pain while drawing a long breath.
تمکو کس طرح سے سردی لگ گئی ہے	*tum-ko kis tarah-se sardí lag ga,í hai.*	How is it you have caught a cold.
پہلے کی نسبت اچھا ہون	*pahle-kí nisbat achhá hún*	I am better than I was at first.
کب سے تمکو سردی ہوئی ہے	*kab-se tum-ko sardí hú,í hai.*	How long have you been suffering from a cold ?
کھانا اچھی طرح سے حضم ہوتا ہے	*kháná achhí tarah se hazm hotá hai.*	Do you digest your food well ?
مجھے بھوک نہین لگتی ہے	*mujhe bhúk nahín lagtí hai*	I have no appetite.
کھانا کھانے کے بعد میرا سر گھومتا ہے	*kháná kháne-ke ba'd merá sir ghúmtá hai.*	I feel giddy after eating my food.
تمہارے سر پر چوٹ لگی ہوگی	*tumhére sir par chot lagí hogí.*	You must have got a blow on the head.
گھٹنون کے بل بیٹھو	*ghutnon-ke bal baitho.*	Kneel on your knees.
مجھسے بیٹھا نہین جاتا	*mujh-se baithá nahín játá*	I cannot kneel.
تمہاری بینائی کیسی ہے	*tumhárí biná,í kaisí hai.*	How is your eye sight ?
آپ اِس کو جانچ لیجیئے	*áp is-ko jánch lijíye.*	Please test it, Sir.
ٹیکا لگانا سبکو پسند نہین آتا	*tíká lagáná sab-ke pasand nahín átá.*	All do not approve of vaccination.
نشتر لاؤ	*nashtar lá,o*	Bring the lancet.
تم کب گودے گئے	*tum kab gode gaye.*	When were you vaccinated?
بیمار کے کمرے مین گندھک جلا دو	*bimár-ke kamre-men gandhak jalwá do.*	Burn sulphur in the sick man's room.

CONVERSATION—(*Continued*).

لاش خانه بهي هے *lásh khána bhí hai.*	There is a mortuary also.
لاش خانے سے بڑي بدبو آتي هے *lásh kháne-se barí bad bú átí hai.*	A very bad smell comes from the mortuary.
مين نے سُنا هے كه ٹٹي بهي ميلي هے *main-ne sunú hai ki tattí bhí mailí hai.*	I have heard that the latrine also is dirty.
يه كام كس كے ذمے هے *yih kám kis-ke zimme-hai.*	Who is responsible for this work.
وه زهر كهاكے مرگيا هے *wuh zahr kháke mar gayá hai.*	He has poisoned himself.
كوئے مين كودكے مرگيا هے *kú,e-men kúd ke mar gayá hai.*	He has jumped into a well and drowned himself.
فوراً ڈاكٹر صاحب كو خبر بهيج دو *fauran dáktar sáhib-ko khabar bhej do.*	Send word to the Doctor immediately.

VETERINARY.

مويشي *maweshí*, m. cattle, a drove of cattle.

ٹوٹي هوئي پيٹهه *tútí hú,í píth*, f. a broken back.

بهبهوترا *bhabhútrá*, m. thoroughpin.

پيٹهه لگي هوئي *píth lagí hú,í* f. a sore back.

موچ *moch*, f. sprain.

هڈا *haddá*, m. bone spavin.

پيپ *pip*, f. pus, matter.

سردي *sardí*, f. cattarrh, discharge.

بيرهڈي *ber haddí*, f. splint.

كهرلي *khurlí*, f. stall or manger.

پٹي *pattí*. f. a bandage.

ڈلكي كرنا *dulkí karná*, a. to trot.

قُلنج *kulanj*, m. colic.

رسولي *rasaulí*, f. capped-hock.

زخم *zakhm*, m. a wound.

بيضه *baiza*, m. wind-gall.

مُوترا *mútrá*, m. bog-spavin.

سم كا پهٹنا *sum-ká phatná*, m. sand crack.

دل كي بيماري *dil-kí bimárí*. f. heart disease.

چكراول *chakráwal*. f. ring-bone.

پلستر *palastar*, m. blister.

صابن *sábun*, m. soap.

بچهالي *bichálí*, f. bedding.

راس *rás*, f. rein.

VETERINARY—(*Continued.*)

اصطبل *astabal*, m. stable.

لید *lid*, f. dung.

لنگڑا *langrá*, m. lame.

پولٹس *poltis*, f. a poultice.

سم *sum*, m. a hoof.

ٹھنڈی پٹی *thandí patti*, f. cold water bandage.

ایال *ayál*, f. a horse's mane.

جلاب دینا *jaláb dená*, a. to drench.

ریت *ret*, f. a rasp.

نہائی *nihá,í* f. an anvil.

بھڑکنا *bharakná*, n. to shie.

پیشاب *peshób*, m. urine.

جھلی *jhilli*, f. a thin skin, a coating.

چوکر *chokar*, m. bran.

نعل *na'l*, f. a shoe.

اختہ کرنا *akhta karná*, a. to geld.

دم *dum*, f. tail.

بتی *batti*, f. a bougie.

لوہار خانہ *lohár khána* m. a forge.

داغ دینا *dágh dená*, a. to cauterize.

CONVERSATION.

یہ کس کا گھوڑا ہے *yih kis-ká ghorá hai.* — Whose horse is this ?

تم اِس کے ساتھ ایک چٹھی کیوں نہیں لائے *tum is-ke sáth ek chitthí kyon nahín láye.* — Why have you not brought a note with it.

پہلے تم اِسے کب لائے تھے *pahle tum ise kab láye the.* — When did you bring him before ?

کیا یہ بیمار ہے یا لنگڑا *kyá yih bímár hai yá langrá.* — Is he sick or lame ?

نہیں صاحب اِسے بخار ہے *nahín sáhib ise bukhár hai.* — No, Sir ; he has fever.

تمکو یہ کس طرح معلوم ہے *tum-ko yih kis tarah ma'lúm hai.* — How do you know this ?

کیا وہ کھانستا ہے *kyá wuh khánstá hai.* — Does he cough ?

ہاں—ایک تو فجر کو اور ایک جب وہ کھاتا ہے *hán-ek to fajr-ko aur ek jab wuh khátá hai.* — Yes, in the morning and when he feeds.

کیا وہ دانہ کھاتا ہے *kyá wuh dána khátá hai.* — Does he eat his grain ?

وہ اپنا دانہ نہیں کھاتا *wuh apná dána nahín khátá.* — He does not eat his grain.

CONVERSATION.—(*Continued*)

وہ صرف گھاس کھاتا ہے	*wuh sirf ghás khátá hai.*	He only eats grass.
کیا وہ بہت پانی پیتا ہے	*kyá wuh bahut pání pitá hai.*	Does he drink much water?
ایک دفعہ میں پوری دو بالٹی پی جاتا ہے	*ek daf'a men púrí do bál-tí pí játá hai.*	Two buckets full at a time.
اُسکی لید کیسی ہے	*us kí líd kaisí hai.*	How is his dung ?
ہمیشہ کے مُوافق	*hamesha-ke múwáfik.*	As usual.
کیا وہ سفید جھلی میں لپیٹی ہوئی ہوتی ہے	*kyá wuh sufaid jhilí men lapetí hú,í hotí hai.*	Has it got a white coating?
ہاں—میں آپ کے دیکھنے کے لئے کچھ رکھونگا	*hán—main áp-ke dekhne-ke liye kuchh rakhúngá.*	Yes, I will keep some for you to see.
کیا وہ آسانی سے پیشاب کرتا ہے	*kyá wuh ásání se peshób kartá hai.*	Does he make water easily?
ہاں صاحب	*hán sáhib.*	Yes, Sir.
کس رنگ کا ہے	*kis rang-ká hai.*	Of what color is it ?
خون سا دکھائی دیتا ہے	*khún-sá dikhá,í detá hai.*	It appears like blood.
کب سے ایسا ہے	*kab-se aisá hai.*	How long has it been like that ?
دو تین ہفتے سے	*do tín hafte se*	For the last two or three weeks.
یہ کب لنگڑا ہوا تھا	*yih kab langrá hú,á thá.*	When did it become lame ?
تین دن ہوئے	*tín din hú,e.*	Three days ago.
تم نے اِس کی ٹانگ کو کیا کیا	*tum-ne is-kí táng-ko kyá kiyá.*	What have you done to its leg ?
صاحب نے مجھکو ٹھنڈی پٹی باندھنے کا حکم دیا تھا	*sáhib-ne mujh-ko thandí pattí bándh ne-ká hukm diyá thá.*	My master told me to put on a cold water bandage.
نعلبند دھنے اگلے پاؤں کا نعل نکال دو	*na'lband dahne agle pá-nw-ká na'l nikál do.*	Shoeing smith, take off the off fore shoe.
اُس حصے کا سم رگڑو	*us hisse-ká sum ragro.*	Rasp that part of the hoof.

CONVERSATION.—(*Continued.*)

آج چار گھنٹے تک پاؤں کو گرم پانی میں رکھو اور اِس کے بعد گرم چوکر کی پولٹس باندھو	*áj chár ghante tak pá,on-ko garm pání-men rakho aur iske b'ad garam cho-kar-kí poltis bándho.*	Steep the foot in warm water for four hours to-day and afterwards put on a poltice of warm bran.
اِس کے مُنھہ میں کُچھہ بیماری ہے	*is-ke munh-men kuchh bi-mári hai.*	There is something wrong with his mouth.
آج اُس جگہہ کو دو گھنٹے تک گرم پانی سے دھوؤ اور کل فجر اِسکو پھر لاؤ	*áj us jagah-ko do ghante tak garm pání-se dho,o aur kal fajr is-ko phir lá,o.*	Bathe that place two hours to-day with warm water and bring him again to-morrow morning.
پاؤ گھنٹے تک تھوڑا تھوڑا کرکے پلستر لگاؤ	*pá,o ghante-tak thorá tho-rá karke palastar lagá,o*	Put the blister on, a little at a time, for a quarter of an hour.
ایک دم بہُت سا پلستر مت لگاؤ	*ek dam bahut-sá plastar mat lagá,o.*	Dont smear the blister on all at once.
اُس کا سر اُونچا باندھو تاکہ وہ لیٹ نہ سکے	*us-ká sir unchá bándho táki wuh let na sake.*	Fasten his head high up so that he may not lie down.
اُس کا سر بہُت اُونچا مت باندھو	*us-ká sir bahut únchá mat bándho.*	Do not tie his head up too high.
اُسکی ٹانگوں پر گرم پانی اور صابُن ملو	*us-kí tángon-par garm pá-ní aur sábun malo.*	Wash his legs with hot water and soap.
پھر ٹھنڈے پانی سے صابُن دھو ڈالو اور گرم پٹّی باندھو	*phir thande pání se sábun dho dálo aur garm patti bándho.*	Then wash off the soap with cold water and put on a warm bandage.
اُسکو لیٹنے دو اور اُسکے نیچے بچھالی بچھاؤ	*us-ko let-ne do aur us-ke níche bichálí bichhá,o.*	Let him lie down and put bedding under him.
سیدھا دُلکی کرو	*sídhá dulkí karo.*	Trot straight.
گھوڑے کی طرف مت دیکھو	*ghore-kí taraf mat dekho*	Do not look towards the horse.
ہاتھہ اُونچا کرکے رکھو	*háth únchá kar-ke rakho.*	Hold your hand up.

CONVERSATION.—(*Continued.*)

راس ڈھیلی چھوڑو	*rás dhílí chhoro.*	Slacken the rein.
اُس کا سر ایسے مت کھینچو	*us-ká sir aise mat khencho*	Do not pull his head so.
لگام کو سرے سے پکڑو	*lagám-ko sire-se pakro.*	Take hold of the bridle by the end.
تُمکو اصطبل کے باہر کھانا پکانا چاہئے	*tum-ko astabal-ke báhir kháná pakána cháhiye.*	You must cook your food out side the stable.
کسی نہ کسی دن تُم اصطبل کو آگ لگادو گے	*kisí na kisí din tum astabal-ko ág lagá doge.*	Some day or other you will put fire to the stable.
گھوڑا کس طرح گرا	*ghorá kis tarah girá*	How did the horse fall ?
وہ بھڑک کر گر گیا	*wuh bharak kar gir gayá.*	He shied and fell.
یہ زمین لید اور پیشاب کے سبب سے بومار تی ہے	*yih zamín lid aur peshób ke sabab-se bú mártí hai.*	This ground gives a very bad smell owing to dug and urine.
میلا کیچڑ اٹھا دو اور اچھی سوکھی مٹی ڈال دو	*mailá kíchar uthá do aur achhchhí súkhí mattí dál do.*	Take up the soiled earth and put down some good dry earth.
جہاں کہیں بیمار مویشی ہوں ہمیں دکھاؤ	*jahán kahín bímár mawe-shí hon hamen dikhá,o.*	Show me where there are sick cattle.
کب سے یہ بیماری اُن میں ہوئی ہے	*kab-se yih bímárí un-men hú,í hai.*	Since when have they had this sickness amongst them
کیا بہت سے مرتے ہیں	*kyá bahut-se marte hain*	Do many die ?
کیا لوگ مرے ہوئے مویشیوں کو گاڑتے ہیں	*kyá log mare hú,e mawe-shion-ko gárte hain.*	Do the people burry the dead cattle ?
کتنے اچھے ہوئے ہیں	*kitne achhchhe hú,e hain.*	How many have recovered ?
تُمنے اِس بیماری کو پھیلنے نہ دینے کے واسطے کیا علاج کیا ہے	*tum-ne is bímárí-ko phail-ne na dene-ke wáste kyá 'ilái kiyá hai.*	What steps have you taken to prevent this disease from spreading ?
لوگ اِس بیماری کا کیا سبب بتاتے ہیں	*log is bímárí-ká kyá sabab batáte hain.*	What do the people say is the cause of this disease.
اِس گھوڑے کا دانہ دو دفعہ دلنا چاہئے	*is ghore ká dána do-daf'a dalná cháhiye.*	This horse's gram must be double crushed.

CONVERSATION—(*Continued*).

اِس مین سے کچھہ دوا دِن مین دو دفعہ اِسکے مُنھہ مین ڈالو	*is-men se kuchh dawá din men do dafa' is-ke munh-men dálo.*	Give him some medicine from this twice a day (and) pour it down his throat.
یہ گھاس کھانے کے لائق نہین	*yih ghás kháne-ke lá'ik nahín.*	This grass is not fit to eat.
تُم گھوڑے کے کمبل پر کیون سوئے تھے	*tum-ghore-ke kambal-par kyon sote the.*	Why were you sleeping on the horse's blanket ?
جتنا دانہ تُم ہم سے لیتے ہو گھوڑے کو نہین دیتے ہو	*jitná dána tum ham-se lete ho ghore ko nahín dete ho.*	You do not give the horse the amount of grain you take from me.
تمکو گھوڑے کو نرم خُوراک دینی چاہئے تاکہ وہ آسانی سے چباسکے	*tum-ko ghore-ko narm khorák dení cháhiye tá-ki wuh-ásání-se chabá sake.*	You ought to give the horse soft food, so that he can chew it easily.
یہ گھوڑا غریب ہے	*yih ghorá gharib hai.*	Is this horse quiet ?
وُہ سیخ پا ہوتا ہے	*wuh sikh pá hotá hai.*	He rears.
اُس کے تخنے کو کیا ہوا	*us-ke takhne-ko kyá hú,á.*	What has happened to his fetlock ?

PASSAGES FOR TRANSLATION FROM ENGLISH INTO URDU.

The following few notes are for the student's guidance :—

I.—Try to make as literal a translation as you can, but not too much so. The idiom must be preserved. On the whole, most beginners err by endeavouring to be too literal.

II.—Endeavour to preserve the sense of the original, but in trying to do so, or to be literal, do not forget your grammar.

III.—Correct grammar stands first at all examinations.

IV.—When repeating the words of a third person, you must make use of the exact words spoken, or supposed to have been spoken, by that person.

V.—It is better, in long sentences, to repeat a word, than to have the sense ambiguous.

VI —Long sentences, may be conveniently broken up. All that is necessary is to preserve the original sense.

VII.—Remember the use of the Agentive case, and also the position of the verb.

VIII.—In most sentences give precedence to *time* and *place*.

IX.—Invariably consult your dictionary when in doubt about the correct spelling of a word. Your object is to learn to write correctly.

X.—When translating, keep a note of all the hard words and difficult sentences you come accross. Have these translated the following day by your Munshi. Commit them to memory. In the course of a month or two you will be able to turn any English sentence into fluent Urdu.

XI.—While translating have no help except that of your books. Your Munshi is to correct your mistakes, not to translate for you. Learn to write in a straight line, in a bold, clear and neat hand. *If your examiner fails to decipher your translation, you will most assuredly fail at your examination.* Few students appear to remember this.

*EXERCISE—I.

"[1] In olden times" and in a land a long way from here, there "[2] lived" a "[3] very rich and miserly king" "[4] whose name I do not at present remember". His "[5] palace" "[6] was situated" "[7] near the sea coast". He had a very large "[8] army," and "[9] countless" ministers "[10] servants and followers." "[11] In his stables" were numerous "[12] Arab and Persian" horses. "[13] It is also said" that he had many "[14] ships", Notwithstanding this affluence"[15] "[16] it was the order of this hard hearted king that," "[17] no one within his realms[18] should give any thing to the poor," and that whoever might be caught giving "[19] alms," should have his two hands instantly cut off. "[20] For this reason" no one gave any thing "[21] in the name of God." "[22] He who was rich," lived in ease, while he who was poor "[23] died in the street of hunger."

1—اگلے زمانے میں *agle zamáne men*; ایام قدیم میں *ayám-i kadím men*

2.—Translte this word by the neuter verb رہنا *rahná*

3—بڑا دولتمند اور کنجوس بادشاہ *bará daulatmand aur kanjús bádsháh.*

4.—جس کا نام مجھے اس وقت یاد نہیں *jiská nám mujhe is wakt yád nahín.*

5.—محل *mahal.* m.

6.—واقع تھا *wák'a thá.*

7.—دریاء شور کے متصل *daryá-i-shor ke mutasil.* Note that دریا is never inflected.

8.—فوج *fauj*, f. An alternative is لشکر *lashkar*, m.

9.—بے شمار *be-shumár.*

10.—نوکر چاکر *naukar chákar.*

11.—اُس کے اصطبلوں میں *us-ke astablon men.* Hence the English word, "stable." A native would write انکے *unke*, the reference being to a king.

12.—عربی اور فارسی *'arbí aur fársí.*

13.—لوگ یہ بھی کہتے ہیں *log yih bhí kahte hain*; ایسا بھی کہاجاتا ہے—*aisá bhí kahájátá hai.* These are every day idioms.

14.—جہاز *jaház*, m.

15.—16.—باوجود اِس مال و دولت کے *báwajúd is mál-o-daulat ke*

17.—اِس سنگ دل بادشاہ کا یہ حکم تھا *is sang-dil bádsháh ká yih hukam thá.*

18.—کہ میری سلطنت میں کوئی کسی غریب کو خیرات نہ دیوے *ki merí saltanat men koí kisí gharíb ko khairát na deve.*

19.—خیرات *khairát.* f.

20.—اِس سبب سے *is sabab se.*

21.—خدا کے نام پر *khudá-ke nám-par.*

22.—جس کے پاس دولت تھی *jis ke pás daulat thí*, or جو دولتمند تھا *jo daulatmand thá.*

23.—گلی میں بھوکا پیاسا مرتا تھا *galí men bhúká pyásá martá thá*

*NOTE 1.—The numerals refer to all the words contained within the parenthesis over which they stand

NOTE 2.—As the student is now supposed to be fairly well conversant with the Native characters, the short vowels will not, as a rule, be given in the following exercises, unless in exceptionally hard words.

EXERCISE—II.

"It so happened[1] one day" that "a poor[2] old weak man" who "was dying of hunger[3] and cold" "asked[4] a servant of the king" for something to eat. The servant "refused,[5]" "and angrily[6] replied" saying, I cannot give you anything, for "if I do,[7]" "the king will assuredly[8] cut off my two hands." The beggar then said, Give me something "in God's name.[9]" Hearing this the servant "had pity[10] on him" and gave him "a handful[11] of grain" from the "stall[12]" of one of the king's horses. The king who was at that time standing on the "balcony[13]" of his palace, "saw all that had taken place,[14]" and "summoning[15]" the "disobedient servant[16]" "had[17] his two hands cut off in his presence". "He also dismissed[18] him," "and gave orders[19] to his chief minister to have him expelled from the city."

1.—ایک دن کی بات ہے *ek din kí bát hai*; ایک دن ایسا اتفاق ہوا *ek din aisá itifák hú,á.*

2.—ایک غریب کمزور بوڑھا *ek gharíb kamzor búrhá.*

3.—بھوک اور جاڑے سے مرتا تھا *bhúk aur járe se martá thá.*

4.—بادشاہ کے کسی نوکر سے کہا *bádsháh ke kisí naukar se kahá*; سوال کیا *sawál kíyá.*

5.—انکار کیا *inkár kíyá.*

6.—اور خفگی سے بولا *aur khafgí se bolá.*

7.—Start a new sentence here. اگر میں تمہیں کچھ دوں *agar main tumhen kuchh dún* if I were to give you something etc.

8.—تو بادشاہ سلامت ضرور ہی میرے دونوں ہاتھ کٹوا دینگے *to bádsháh salá.at zarúr hí mere donon háth katwá denge.*

9.—خدا کے نام پر *khudá-ke nám par.* Note the difference of idiom. In Urdu we say, "on the name of God."

10.—اُس پر رحم کھا کر *us par rahm khákar* Another construction to be remembered.

11.—مُٹھی بھر دانہ *muthí bhar dána.*

12.—تھان *thán*, m.

13.—بالاخانہ m. *bálá khána.*

14.—جو کچھ واقع ہوا تھا سب دیکھا *jo kuchh wáka' hú,á thá sab dekhá.*

15.—طلب فرماکر *talab farmákar.* Always use this verb when referring to great personages whether scoundrels or not!

16.—نافرمانبردار نوکر *náfarmánbardár naukar.*

17.—اور اپنے حضور میں اُس کے دونوں ہاتھ کٹوا دیئے *aur apne hazúr men uske donon háth katwá diye.* Note the use of حضور *hazúr.*

EXERCISE II.—(*Continued*).

18.—اُس نے اُسکو نوکري سے بھي برخاست کردیا *us-ne usko naukrí se bhí barkhást kar díyá,* جواب دینا *jawáb dená.* also means to dismiss.

19.—اور وزیر اعظم کو یہ حکم دیا کہ اُس کو جلاوطن کردو *aur wazír 'azam ko yih hukam díyá ki us-ko jaláwatan kardo.* جلاوطن کرنا *jaláwatan karná,* a. to exile.

EXERCISE—III.

"The chief minister"[1] "was at enmity[2] with this servant." Hearing the order of the king, he instantly "drove him forth[3] with great cruelty," "and told the watchmen"[4] "never to let him[5] inside the city again." He wandered "all day"[6] through the "desert"[7] and "at nightfall"[8] came to the banks of a large and "clear"[9] stream. He "knelt[10] down to drink" but "as" he did so,[11] "the little bundle[12] of food which was on his head" fell into the water. The poor man "wept bitterly"[13] for he had nothing more to eat. "As he rose to move[14] away," behold, "a fairy faced damsel"[15] approached him, who said :—Why do you weep so? Take this "diamond,"[16] "go to"[17] a certain city and sell it to a certain "jew."[18] He will give you two lakhs of rupees for it. "I am that handful of grain"[19] which you "gave to the beggar."[20]

1.—وزیر اعظم *wazír-i-'azam.* The English, "Prime Minister."

2.—اُس نوکر سے عداوت رکھتا تھا *us naukar se a'dáwat rakhtá thá.*

3.—بڑي سنگدلي سے شہر کے باہر نکلوا دیا *barí sangdilí se shahar ke báhar nikalwá díyá.*

4.—اور پہرے والوں کو تاکید کی *aur pahre wálon ko tákid kí.* Then follow the exact words used.

5.—اُسکو شہر کے اندر ہرگز پھر مت آنے دو *us-ko shahar ke andar hargiz phir mat áne do,*

6.—دن بھر *din bhar.*

7.—صحرا *sahrá;* بیابان *biyábán;* جنگل *jungal.* All masculine nouns.

8.—اور رات ہونے پر *aur rát hone par;* دن چھپے *din chhipe.*

9.—صاف *sáf.*

10.—پاني پینے کو جھکا *páni píne ko jhuká.*

11.—جونہیں *júnhín;* کہ اتنے میں *ki itne men*

12.—جو کھانے کا چھوٹا سا بقچہ اُسکے سر پر تھا *jo kháne ká chhotá sá bukchá us-ke sir par thá.*

13.—زار زار رونے لگا *zár zár rone lagá.* An idiom worth remembering.

EXERCISE III.—(*Continued*).

14.—جب وہ چلنے کو اُٹھا *jab wuh chalne ko uthá.*

15.—ایک پری پیکر نازنین *ek parí paikar náznín.* The word, "behold" should be rendered by یکایک *yakáyak.*

16.—ہیرا *hírá*, m.

17.—Conjunctive participle followed by the verb to sell. Remember the particular construction required with the latter verb.

18.—یہودی *yahúdí.*

19.—میں وہی مٹھی بھر دانہ ہوں *main wuhí muthí bhar dána hún.*

20.—فقیر کو دیا *fakír ko díyá.* Indirect object.

EXERCISE—IV.

"There lived once[1]" in "Lucknow[2]" a very poor man. "So poor was he that his wife one day advised[3] him" "to[4] go and ask help from an acquaintance of his." "This[5] he did." "The friend[6] gave him one hundred rupees." "With this[7]" he returned home, and "having opened[8]" a shop in the bazar "began[9] to buy and sell". "It[10] so happened one day" "that, while[11] seated in his shop," a man, "poor as[12] he himself once was," "accosted[13] him" and asked him for fifty rupees. The "shopkeeper[14]" gave the money "without[15] demur." The beggar went away "very much[16] pleased." "The very next[17] day," "at the same[18] hour," "a richly dressed[19]" "and veiled[20] lady" "called[21] at his shop." "Without[22] question or answer" she placed "a bag[23] of five hundred rupees" before the astonished merchant. "On[24] being asked the reason of this generous act," the lady replied: Take the five hundred rupees; it is the "interest[25]" on the fifty rupees you gave to a certain poor man yesterday. "The reward[26] of a generous act is ever tenfold."

1.—Use the Neuter verb رہنا *rahná*, to remain. Translate, "once" by کسی زمانے میں *kisí zamáne men.*

2—لکھنؤ *Lakhnau.*

3.—اِس قدر غریب تھا کہ ایک روز اُسکی جورو نے اُسکو یہ صلاح دی *is kadar gharíb thá ki ek roz uskí jorú-ne usko yih saláh dí.*

4—Use the *oratia recta* Go you etc. تم جاکر اپنے فلانے آشنا سے *tum jákar apne fulána áshná-se.* Note that آشنا *áshná* is not inflected.

5.—اُس نے ایسا ہی کیا *us-ne aisá hí kiyá* The emphatic particle ہی *hí* sounds well in such a sentence.

6.—Agentive case again, the verb دینا *dená*, to agree with the object rupees.

EXERCISE IV—(*Continued.*)

7.—یہ لیکر *yih lekar* ; یہ روپیہ لیکر *yih rupiyá lekar.*

8.—Conjunctive participle of the Active verb لگانا *lagáná.*

9.—خرید و فروخت کرنے لگا *kharíd-o-farokht karne lagá.*

10.—ایک دن ایسا اتفاق ہوا *ek din aisá itifák hú,á* ; ایک دن کا ذکر ہے *ek din ká zikr hai.*

11.—کہ جب وہ اپنی دوکان میں بیٹھا ہوا تھا *ki jab wuh apní dukán-men baithá hú,á thá.* بیٹھا ہوا *baithá hú,á* is the Imperfect Participle Adjectival form According to some writers the exact rendering would he جس وقت وہ *jis wakt wuh* etc, The rule is that "as" or "whilst" is to be translated by جس وقت *jis wakt*, but "when" by جب *jab.* The distinction is, however, very easily over looked.

12.—اِس قدر مُفلس جیسا وہ پہلے خود تھا *is kadar muflis jaisá wuh pahle khud thá.*

13.—اُسکی طرف مُتوجہ ہوکر *us-kí taraf mutawajjih ho kar,*

14.—Agentive case دوکاندارنے *dukándár-ne.* The word "money" may be best rendered by پیسے *paise* ; روپئے *rupiye* ; ٹکے *take.* The sum of fifty rupees مُبلغ پچاس روپئے *mublagh pachás rupiye.*

15.—بے تامّل *be ta,mmul* ;

16.—نہایت خوش ہوکر *niháyat khush ho-kar.*

17.—اُسکے دوسرے ہی دن *us-ke dúsre hí din.* The student is enjoined to note the construction. Rule 25.

18.—اور اُسی گھڑی پر *aur usí ghará-par* Rule 27.

19.—لباسِ فاخرہ پہنے *libás-i-fákhira pah-ne.*

20—اوربرقعہ اوڑھے ہوئے *aur burk'a orhe hú,e* Inflected Perfect Participle Adjectival form. The repetition of ہوئے *hú,e* after پہنے *pahne* would be inelegant.

21.—اُسکی دوکان پر آن کھڑی ہوئی *us-kí dukán par án khará hú,í.* Rule 26.

22.—بغیر سوال و جواب کے *baghair sawál-o-jawáb ke.*

23.—پانچ سو روپیوں کی تھیلی *pánch sau rupiyon-kí thailí.*

24.—اِس فیاضی کا سبب پوچھے جانے پر *is fayá-zí ká sabab púchhe jáne par.*

25.—سود *súd*, m. Translate: The interest of etc.

26.—عمل نیک کا ثواب ہمیشہ ہی دس گنا ہوتا ہے *'aml-i-nek-ká sawáb hamesha hí das gunú hotá hai.* ثواب *sawáb* m. the future reward of virtuous acts, is the proper word here.

EXERCISE—V.

"The eldest of the sons,[1] whose name was Ram Sing" and who "was about teen years[2] old," "had to go[3]" that evening to a blacksmith to have ;ricultural[4] implements" "repaired."[5] Another son stayed at the house of one a "a good distance[6] away." "Early in[7] the morning" Lala "called the boys atten-[8]" to what appeared to be a fire in the direction of his home. They started at once, but over "a hilly country[9]" and "it took them an hour to reach the ce."[10] When they arrived, "the house which was chiefly of wood[11] and was that-d," "was burnt down,[12]" "and none of the inmates[13] were to be found." The ice were sent for who instituted a search. They found among the ashes the ies of three human bodies. "Kishin Singh[14] was at once suspected," as he was wn to have visited the house "on the previous[15] evening." He "was arrested[16]" escaped soon after "from custody,[17]" and "a hue[18] and cry was then raised." le subsequently gave himself up[19]" "at a neighbouring village[20]." *Examination per.*

—بڑا بیٹا رام سنگھ نامی *baṛá beṭá rám singh námí.*

—قریباً تیرہ برس کا تھا *kariban terah baras-ká thá.*

—Rule 17.

—کاشتکاری کے اوزار *káshtkárí ke auzár.*

—مرمت کرانے کے لئے *maramat karáne ke liye.*

—کتنی ایک دور پر *kitní ek dúr par ;* کچھ فاصلے پر *kuchh fásle par.*

—بڑی فجر *baṛí fajar ;* ترکے *tarke.*

—Translate thus: لڑکے کو اپنی طرف متوجہ کرکے کہا *larke ko apní taraf mutawajih kar ke kahá.* Then follows the *oratia recta.*

9.—پہاڑی مُلک *pahárí mulk.*

10.—اور وے دونوں ایک گھنٹے کے بعد اُسجگہہ پر پہونچے *aur we donon ek ghante-ke ba'd us jagah par pahunhche*

11.—وہ گھر جو خصوصاً لکڑی کا بنایا ہوا اور اُوپر سے چھایا ہوا تھا *wuh ghar jo khasúsan lakrí ká banáyá hú,á aur úpar-se chháyá hú,á thá.*

12—جلکر خاک ہو گیا ہے *jalkar khák hogayá hai.* Convert the sentence into : On arrival what do they see but etc.

13—اور رہنے والوں کا کچھہ پتہ نہ ملتا تھا *aur rahne wálon ká kuchh pata na miltá thá.*

EXERCISE V.—(*Continued*)

14.—کشن سنگھ پر فوراً شبہ ہوا *kishan singh par fauran shubha hú,á.*

15—گزشتہ شام کو *guzashta shám-ko.*

16.—گرفتار کیا گیا *giriftár kiyá gayá.*

17.—حوالات سے *hawálát se.*

18.—بڑا غل اور شور مچا *bará ghul aur shor machá.*

19.—اس نے اپنے آپ کو پولیس کے حوالے کر دیا *us ne apne áp-ko polis ke hawá le kar diyá.*

20—کسی متصل کے گانوں میں *kisí mutsil ke gáon men.*

EXERCISE—VI.

"The plan[1] having been agreed upon" "as soon as[2] it was night," the "exiles[3]" "and others with them to the number of six hundred,[4]" equipped with ladders,[5]" "quietly posted[6] themselves under the wall." When the "sentinels[7]" "on the far trees[8]" "announced the approach of the enemy,[9]" "and the attention[10] of the citizens was directed to that point,[11]" the "conspirators" inside "gave notice[12]" to the party in ambush "to ascend.[13]" They mounted accordingly, and the "guards[14] of whom there were only ten, taking to flight,[15]" "they gave chase." killing one who ran for refuge to a "cave[16]" close by, "and another whom they caught[17] asleep." All the rest of the guards "leaped down from the inside walls[18] that look towards the city," "and the invaders were left[19] undisputed masters of the citadel." *Examination Paper.*

1.—اِس بات پر متفق ہوکر *is bát-par mut-tafik ; hokar.* تجویز یہ ٹھہری *taj-wiz yih thahrí.*

2.—رات ہوتے ہی *rát hote hí.* Another form would be جونہیں رات ہوئی *jonhín rát hú,í.*

3.—جلاوطن *jilá'watan.*

4.—قریب چھ سو جلا وطنوں وغیرہ کے *karíb chha au jilá'watanon waghaira ke.*

5.—The Urdu must be changed to "with ladders." سیڑھیاں لئے ہوے *sírhián liye hú,e.*

6.—اور چپکے دبے پاؤں سے دیوار کے سائے میں جا کھڑے ہوئے *aur chupke dabe pá,on se díwár-ke sáye men já khure hú,e.*

7.—پاسبان *pásbán.*

8.—پرلی طرف کے درختوں پر *parli taraf-ke darakhton par.*

9—دشمن کے آنے کی خبر دی *dushman-ke áne-kí khabar dí.* The final verb agrees with the feminine noun خبر *khabar.* Rule 30.

EXERCISE VI.—(*Continued*).

10.—اور اهل شهر اِس طرف مُتوجه هوئے *aur ahl-i-shahr is taraf mutawijjih hú,e;* اور اهل شهرکي توجه اسطرف دلائي گئي *aur ahl-i-shar ki tawajjih is taraf diláí gai.* اهل شهر *ahl-i-shar*—Persian Genitive.

11.—باغی *bághí* ; باغي لوگ *bághi log.*

12.—اِطّلاع دي *ittil'a dí.* اِطّلاع *ittil'a* is a feminine noun. Translate thus: Gave notice to those people who were in ambush (saying,) "ascend." گهات مين بيٹهنا *ghát men baithná,* n. to lie in ambush.

13—.Use the Imperative as already shown. This is the old rule of using the exact words etc.

14.—پهرے والے *pahre-wále.* Convert the sentence thus: There were only ten guards and they fled.

15.—That is, the rebels gave chase. باغيون نے اُنکا پيچها کيا *bághiyon-ne unká pichhá kiyá.* کسي کا پيچهاکرنا *kisí ká pichhá karná,* n. to pursue any one. Rule 30.

6—کهوه *khoh* f. غار *ghár.* m. Translate thus. اوراُن مين سے ايک کو جو کسي نزديک کے غار مين پناه کے لئے بهاگا تها جان سے مارڈالا اور دوسرے کوسوئے هوئے پاکر اُسکو بهي مُلک عدم کو پهونچايا *aur un-men se ek-ko jo kisí naz-dík-ke ghár men panáh ke liye bhágá thá ján se márdálá aur dúsre-ko sote hú,e pákar us-ko bhí mulk-i-'adam-ko pahunchayá.*

جان سے مارڈالنا *ján se márdálná* to kill outright. مُلک عدم *mulk-i-'adam,* m. the land of non-existence.

17—Adjectival form of the Imperfect Participle. A useful and common form, and one which should be mastered by the student at an early period. *e. g.* I saw him going on the road. مين نے اُسکو سڑک پر جاتے هوئے ديکها *main-ne usí ko sarak par játe hú,e dekhá.*

18.—اُس اندروني ديوارسے جو شهرکي طرف دکهائي ديتي تهي کودپڑے *us andarúní díwár se jo shahr kí taraf dikhá,í detí thí kúd pare* دکهائي دينا *dikhá í dená,* n. to appear, to be seen.

19.—حمله آور بغير کسي مُقابلے کے قلعے پر قابض رهے *hamlah áwar baghair kisi mukábla-ke kil'e par kábiz rahe* Another word for حمله آور *hamlah áwar,* would be مُلک گير *mulk gír,* country-seizer.

EXERCISE—VII.

Mahesh a "cultivator"[1] "living[2] at Rampura" then gave "his version[3] of the affair." "This showed[4] that he was returning home from the bazar and when he reached the Busna Nullah he saw[5] the prisoner beating Sahai." "He asked[6] him to desist." being at that time "about ten paces"[7] from the prisoner "who threatend witness."[8] He again asked the prisoner to stop beating Sahai and "the prisoner[9] took out a pistol" and said, "you[10] will also give evidence" and "shot"[11] witness "who[12] fell down." "Prisoner was slightly[13] stooping when he fired" and the witness was standing on higher ground. "Subsequently"[14] he went to Hospital where the bullet was "extracted."[15] "Whilst[16] beating Sahai" accused said, "will you bring any more[17] charges against my son." When the accused[18] held out the pistol it was done very quickly," "and witness did not know[19] he was going to be shot." *Exmination Paper January 1890.*

1.—کاشتکار *káshtkár*, m.

2.—ساکن رامپور *sákin-rámpur.* Translate thus : اِس پر مہیش نامی کاشتکار ساکن رامپور نے *is-par mahesh námí káshtkár sákin-rámpore-ne* Rule 30.

3.—اُس مُعاملے کا کُل حال جیسا کہ اُسکو معلوم تھا سنایا *us mu'amle-ká kull hál jaisá ki us ko ma'lúm thá sunáyá.*

4. 5.—All the remaing exercise should be changed to the *oratia recta.* This showed etc., may be rendered :—He said, "when having visited the bazar I arrived at the Busna Nullah etc جس وقت میں بازار سے ہوکر بسنا نام نالے پر پہنچا تو میں نے قیدی کو سہاے کو مارتے ہوے دیکھا *jis-wakt main bázár-se hokar basná nám nále-par pahunchá to main-ne kaidí-ko sahde-ko márte hu,e dekhá.* There is a beautiful distinction between جب *jab* when, and جس وقت *jis wakt* "as" "whilst" To use جب *jab*, in the present case would be wrong For قیدی کو *kaidí ko* and سہاے کو *sahde ko* see Rule 21; for مارتے ہوے *márte hú,e* see Rule 56; for میں نے دیکھا *main-ne dekhá*, Rule 30, and for. بازار سے ہوکر *bázár se hokar* Rule 121.

6.—Again the Direct Mode : I was at that time about ten paces from the prisoner and asked him to

EXERCISE VII—(*Continued.*)

desist. اُس وقت میں قریب دس قدم کے فاصلے پر کھڑا تھا اور قیدی کو کہا کہ باز رہو *us wakt main karíb das kadam-ke fasile par khará thá aur kaidí-ko kahá ki báz rahe.* For قریب دس see Rule 149; for اُس وقت *us wakt* Rule 150; for فاصلے پر *fásile par*, Rule 26, and for قیدی کو *kaidí ko* Rule 21.

.—An alternative form to that already given would be دس ایک *das ek*

—Make a seperate sentence of this. قیدی نے مجھے دھمکی دی *kaidí-ne mujhe dhamkí dí.* Rule 30.

.—"I again said to the prisoner," 'do not beat Sahai.' The prisoner replied, 'you also will give evidence.' Saying this, and having drawn a revolver, he shot me. I fell down. میں نے دوبارہ قیدی کو کہا کہ سہاے کو مت مارو * قیدی نے جواب دیا کہ تم بھی گواہی دوگے * اتنی بات کہہ اور تمنچہ نکالکر اُس نے گولی مجھ پر چلائی * میں زمین پر گر پڑا *main-ne dubárá kaidí-ko kahá ki sahée-ko mat máro. kaidí-ne jawáb di-yá ki tum bhí gawáhí doge. itní bát kah aur tamanchá nikálkar us-ne golí mujh par chalá,í. main zamín-par gir pará.* For قیدی کو *kaidí ko*, and سہاے کو *sahée ko* see Rule 21; for قیدی نے *kaidí-ne* and اُس نے *us-ne* see Rule 30; for مت مارو *mat máro* see Rule 69, and for دوگے *doge* Rule 70. چلائی *chalá,í* agrees with the feminine noun گولی *golí.*

10 —*i. e.* if I let you off, so here goes.

11.—گولی چلانا *golí chalánd.* Another form is گولی مارنا *golí márná.*

12.—گر پڑا *gir pará*, not simply گرا *girá.*

13 —Whilst firing, the prisoner was slightly stooping, and I etc, گولی چلاتے وقت قیدی تھوڑا سا جھکتا تھا *golí chaláte wakt kaidí thorá sá jhuktá thá.* گولی چلاتے وقت *golí chaláte wakt* is a form of expression well worth remembering. For جھکتا تھا *jhuká thá*, see Rule 79

14.—اِس کے بعد *is-ke ba'd.* Rule 150.

15.—نکالی گئی *nikálí ga,i.* Agrees with گولی *golí.*

16.—سہاے کو مارتے وقت میں نے قیدی کو یوں کہتے ہوئے سنا *sahái-ko márte wakt main-ne kaidí ko yún kahte hú,e sunú* مارتے وقت *márte wakt*, at the time of beating etc., See Note 13 above. For یوں کہتے ہوئے *yún kahte hú,e* see Rule 57. سنا *sunú.* is masculine in accordance with Rule 30.

17.—کیا میرے بیٹے پر اور الزام لگاؤ گے *kyá mere bete par aur ilzám lagá,o ge.* For کیا *kyá* see Rule 146. لگاؤ گے *lagáo ge*, is First Causal, Absolute Future.

EXERCISE VII.—(*Continued*)

18.—Change this into ملزم نے بڑی جلدی سے میری طرف تمنچہ اُٹھایا *mulzim-ne bari jaldi se meri taraf tamancha uthayá.* بڑی جلدی سے *bari jaldi-se* is an Adverbial Phrase of Manner اُٹھایا *uthayá* by Rule 30 agrees with تمنچہ *tamancha,*

19.—ے یہ خبر نہ تھی کہ یہ مُجھکو گولی سے ماریگا *aur mujhe yih kh na thi ki yih mujhko goli se m* For مُجھے خبر نہ تھی *mujhee kh na thi* see Rule 20, and for *máregá* see Rule 70.

EXERCISE VIII.

"Thus"[1] the two "warriors"[2] fought, "knowing"[3] "that one or both be slain," until Bhima struck Duryodhana "a foul blow"[5] on his thigh, and Kaurava fell down upon the "earth"[6] and "gave up the ghost"[7] "without a gr[8] Thus "the Pandavas gained the victory[9] over the Kaurava and recovered Raj of khandawa" "and established their dominion[10] over Histanapore." The b Raja and his wife Gandhari "came out[11] to meet the conquerors," but "broken hearted"[12] at the loss of their sons and "could do nothing[13] but and scream," and they went away into the jungle and lived in a "hut"[14] "on bank of the Ganges,"[15] "and never returned to the old[16] home at Histanap After this Yudhisthra "slaughtered"[17] a horse and "roasted"[18] its flesh before fire and gave a great "feast"[19] "to all the Rajas[20] round about." "This feast known as the Aswa-Medha[21], or horse sacrifice. *Examination Paper October 1.*

1.—اِس طرح *is tarah* ; اِس طورپر *is taur-par.*

2.—جنگ آور *jang áwar.*

3.—اُنکو خوب معلوم تھا *un ko khúb m'alúm thá.* Rule 20.

4.—کہ ہم مین سے ایک کو یا دونون ہی کو مرنا ہوگا *ki ham-men se ek-ko yá donon-hí ko marná hogá* The Infinitive with the Dative denoting *necessity* etc, The sentence should be changed into: Thus the two warriors continued to fight, and it was well known to them that 'either one or both of us must die.' The word "until" should be in a seperate sentence.

5.—ضرب نا مناسب *zarb-i-ná munásib* his thigh اُسکی ٹانگ مین *us-kí men.* Note the difference idiom.

6—زمین *zamin,* f.

7.—جان بحق تسلیم ہوا *ján ba-hakk t lím hú.á.*

8.—بغیر آہ و زاری کئے *baghair áh o kiye.* The beginner would apt to say بغیر آہ و زاری کرنے *ghair áh o zárí karne-ke,* this is incorrect.

9.—پانڈوون نے کوروون سے فتح پاکر کھنڈوا کا راج اُن سے پھر لیا *pandavon-ne k ron-se khandwá kárój un-se p liyá* Rule 30.

EXERCISE VIII—(*Continued.*)

اور هستنا پور مین اپني سلطنت قائم کی۔ *aur histinápur men apní saltanat ká,im kí* Rule 30.

فتحمندون کے استقبال کے لئے باهر آئے۔ *fathmandon ke istikbál-ke líye báhar á,e*

دل شکستہ *dil shakasta* At the loss of their sons : اپنے بیٹون کے مرنے کے غم سے *apne beton ke marne ke gham-se* Rule 34.

سوائے رونے اور چلانے کے کچھہ اور نہین کر سکتے تھے *siwá,e rone aur chillánekе kuchh aur nahín kar sakte the.*

Rule 79. The word scream should be made to end the English sentence

جھونپڑي *jhonprí*, f.

گنگا کے کنارے پر *gangá-ke kinára-par* Rule 26 The word گنگا *gangá* does not inflect.

16.—اور هستنا پور مین اپني سکونت قدیم پر پھر کبھي نہین آئے *aur histinápur men apní sakúnat-i-kádím par phir kabhí nahín áye.* Rule 105.

17.—ذبح کرکے *zabah karke.*

18.—کباب کرکے *kabáb karke* Having roasted.

19.—ضیافت *ziyáfat*, f.

20.—آس پاس کے راجاؤن کو اچھي طرح ضیافت دي *ás pás-ke rájá,on-ko achchhí tarah ziyáfat dí.* Rule 30.

21.—یہ جشن اشو میدہ کے نام سے مشہور تھا یعنے قرباني اسپ *yih jashn ashwamedh ke nám se mashhúr thá—ya'ne kurbání-i-asp.*

An alternative form would be یہ جشن اشومیدہ کہلاتا تھا *yih jashn ashwamedh kahlátá thá.*

EXERCISE IX.

We slept out [1] "in the open" [2] "all night" [3] "with sentries posted." Early [4] the morning two men arrived from the village of Sajabad about six miles off the other side of the river," on our road to Kira Bazar, our next camping [5] nd, to tell us that "a band of seventeen of the dakoits had arrived" at their [6] ge "the evening before," and would "according to their usual custom" [7] the village in the morning, and begged of us "to go and seize them." [8] My r ordered twenty of his best men to start with us at once, "the rest of the [9] and camp to follow." "On arrival" [10] at the village about "seven [12] ck in the evening," the "headman" of the village came running out to meet [13] terribly excited." "He showed us the marks of how he had been beaten all [14] " "and begged us to pursue the dakoits, who, he said, had only just left." [15]

er Standard, Examination Paper. July 1897.

EXERCISE IX.—(*Continued*)

1.—میدان میں *maidán-men.*

2—رات بھر *rát-bhar.*

3—پاسبان کھڑے کرکے *pásbán khare kar ke*

Translate thus: پاسبان کھڑے کرکے ہم رات بھر کے لیئے میدان میں سو رہے *pásbán khare karke ham rát bhar ke líye maidán men so rahe.*

4—دریاے پرلی طرف *daryá-ke parlí taraf*

5.—کہ ڈاکوؤں میں سے سترہ کا گروہ آیا ہے *ki dákúon-men se sattarah-ká giroh áyá hai.*

6.—کل شام کو *kal shám-ko.* Rule 25

7.—اور اپنے معمولی دستور کے موافق *aur apne m'amúlí dastúr ke muáfik.*

8.—Having gone seize them. The whole sentence may be conveniently broken up thus: Early in the morning two men came from the village of Sajabad. This village is situated six miles off on the other side of the river and on the road to our next camp Kira bazar. بڑی فجر کو دو آدمی سج آباد نام گانو سے ہمارے پاس آئے * یہ گانو دریاے پرلی طرف چھہ میل کے فاصلے پر اور ہمارے اگلے پڑاؤ کرا بازار کی سڑک پر واقع تھا *barí fajr-ko* (Rule 25) *do ádmí sajábád nám gánw se* (Rule 32) *hamáre pás* (Rule 140) *áye. yih gánw daryá-kí parlí taraf chhe míl-ke fásle par aur hamáre agle paráo kirá-bázár kí sarak-par wáki'a thá.* To tell us etc. They told us that, "a band of seventeen of the dakoits arrived at our village yesterday evening, and according to their usual custom they will loot the village in the morning." They begged of us saying, "having gone seize them." انہوں نے عاجزی سے عرض کی *unhon-ne 'ajizí-se' arz kí* they begged.

9.—باقی فوج و بہیر پیچھے سے آئیگی *báki fauj o-bahír píchhe se á,egí.* Convert the sentence into: My father gave orders to twenty of his best men saying: "Go with them at once; the rest of the force and camp will come on after." میرے باپ نے بیس چیدہ آدمیوں کو حکم دیا کہ تم فوراً اِنکے سنگ جاؤ *mere báp-ne* (Rule 30.) *apne bís chída ádmíyon ko hukm díyá ki tum fauran in-ke sang já,o.*

10.—پہنچنے پر *pahúnchne-par.* "At the village," must be rendered, "in the village."

11.—شام کے سات بجے *shám-ke sát baje*

12—چودھری *chaudhrí*; نمبردار *nambar-dár.*

13—بڑی پریشانی کی حالت میں ہمارے ملنے کو باہر دوڑا آیا *barí preshání kí hálat men hamáre milne-ko báhar dauráyá.*

14.—اُس نے اپنے تمام بدن پر مار پیٹ کے نشان ہمیں دکھائے *us-ne apne tamám badan par márpit ke nishán hamen dikháye.* Rule 30.

15.—اور منت و زاری سے گزارش کی کہ ڈاکوؤں کا پیچھا کیجئے—جو ابھی چلے گئے ہیں *aur minnat-o-zárí-se guzárish kí ki dákúon-ká píchhá kíjí,ye jo abhí chale gaye hain.*

EXERCISE—X..

The son of Hyder "[1] pushed the siege with" his "[2] characteristic impetuosi-," "[3] but having" prematurely" attempted to storm "[4] a breach" found it so avely defended by its Commander that he "[5] sustained a complete repulse." The confederate[6] armies" were thus enabled to come to its relief and "[7] obliged him retire." But it was now the season of the year at which the river Toombu-la undergoes its "[8] periodical inundation" "[9] when it became necessary for the ies to have the whole of their materials and their supplies either on one side the river or the other." "To transport so many men and so much baggage to e southern bank in the face of so active an enemy appeared[10] too hazardous to be tempted." They, "therefore, recrossed to the northern side[11] leaving Tipoo's domi-ons, secure during the period of the monsoon." *Higher Standard Examination* *iper January 1896.*

—بڑے زور شور سے محاصرہ کیا *bare zor shor se muhásira kiyá.*

—اپنی ذاتی تندی کے موافق *apní zátí tundí-ke mú,áfik.* The sentence in Urdu might be put thus: Hyder's son (Agentive case), according to his characteristic impetuosity, very diligently continued the siege.

—بے وقت *be wakt.*

—شگاف *shigáf*, m.

—بالکل پیچھے ہٹنا پڑا *bilkul píchhe hatná pará.* The sentence runs thus.

لیکن جب اوسنے ایک فصیل کے شگاف پر بےوقت حملہ کیا تو معلوم ہوا کہ قلعہ کے سردار نے اسکو ایسی بہادری سے بچایا کہ اسکو بالکل پیچھے ہٹنا پڑا *lekin jab us-ne ek fasíl ke shigáf par be wakt hallá kiyá to m'alúm hú,á ki kil'e ke sardár ne us ko aisí bahádurí se bacháyá ki us-ko bilkul pichhe hatná pará.*

6.—مشارک لشکر *mushárik lashkar.* Were enabled to come to its relief.

اُس کی مدد کے لئے آنے کی فرصت مل گئی *us ki madad ke líye áne ki fursat mil ga,í.*

7.—اور حیدر کے بیٹے کو پیچھے ہٹنا پڑا *aur hai-dar-ke bete-ko píchhe hatná pará.*

8.—موسمی سیلاب *mausimí sailáb.*

9.—For when it became etc. read: And it appeared necessary etc. اور مشارک لشکر کو یا تو دریاکے پرلی یا ورلی طرف اپنا سب سامان و رسد اکٹھا کرنا ضروری ہوا *aur mushárik lashkar ko yá to daryá kí parlí yá warlí taraf apná sab sámán-o-rasad ikathá karná zarúrí hú,á.* اکٹھا کرنا Rule 51.

EXERCISE X—(*Continued*)

10.—لیکن ایسے تیزو طرار دشمن کے سامنے پڑاھونے کي حالت میں اتنے آدمي اور اسقدر سامان جنوبي کنارے پر لیجانا ایسا پرخطر معلوم دیا کہ کسي کي همت نہ بندھي *lekin aise tez-o-tarár dushman ke sámne paráhone ki hálat men itne ádmí aur is kadr sámán janúbí kinére par lejáná aisá pur khatar ma'lúm díyá ki kisí ki himmat na bandhí.*

11.—Therefore, they recrossed to the Northern side they left etc. چنانچہ وے شمالي کنارے کیطرف عبور کر گئے اور اس طرح سے برسات برسات ٹیپو سلطان کي سلطنت کو سلامتي سے چھوڑدیا *chunánchi we shúmáli kinére kí taraf 'abúr kar ga,e aur is tarah se barsát barsát tipú sultán-kí saltanat ko salámati-men chhor díyá.*

EXERCISE XI.

"It appears"[1] that the two brothers were "in the habit[2] of going together" into the town to school every morning at 7 and "returning"[3] at 5 in the evening. "They had[4] to go" "a distance of about two miles[5] or a little less." "At one point[6] of the road" "there was a small clump[7] of trees" on each side near a well, and it was at this place that "the body"[8] of the younger lad was found "stripped naked"[9] "and hidden away among the bushes."[10] The only "marks[11] of violence" on the corpse were bruises on the "neck"[12] at each side which looked as though they had been "made"[13] by the pressure of a man's thumb.

The body of the other lad was not found and "up till[14] the present time" nothing has been heard of him, "but the bag containing[15] their books," "which was always[16] carried by the younger of the two" "was found"[17] near the town in an empty house. *Lower Standard Examination Paper April 1896.*

1.—ایسا معلوم ہوتا ہے *m'alúm hotá hai.* معلوم ہوتا ہے *aisá m'alúm hotá hai*

2.—اکھٹے جایا کرتے تھے *ikathe jáyá karte the.* Frequentative Compound.

3.—لوٹ آیا کرتے تھے *laut áyá karte the.* At 5 in the evening. شام کے پانچ بجے *shám-ke pánch baje.* Rule 150.

4.—اُنکو جانا پڑتا تھا *un-ko jáná partá thá.* Rule 17.

5.—دو یا دو میل سے کچھ کم *do yá do mil-se kuchh kam* The word کچھ *kuchh*, has here the meaning of the English word "somewhat."

6.—ایک جگہ سڑک کی دونوں طرف کسي کنوے کے پاس *ek jayah sarak-kí donon taraf kisí kún,e ke pás.*

EXERCISE XI.—(*Continued*)

7.—درختون کا ایک چھوٹا سا جھنڈ واقع تھا *da-rokhton ká ek chhotá-sá jhund wáki'a thá*

8.—لاش *lásh.* f

9.—ننگی کی ہوئی *nangí ki hú,í.* Rule 56.

10.—اور جھاڑیون مین چھپی ہوئی پائی گئی *aur jhárîyon-men chhipí hú,í pá,í gaí*

The verb agrees with لاش *lásh.*

11.—مار پیٹ کے نشان *már pít ke nishán.*

The sentence could be rendered thus: گلے کے دونون طرف ایسی ضربون کے سوائے جو آدمی کے انگوٹھے کے دباؤ سے لگی ہوئی معلوم ہوتی تھین اور کوئی نشان مار پیٹ کے نہین تھے *gale-ke donon taraf aisí zarbon ke siwá e jo ádmí ke angúthe ke dabá,o se lagí hú,í m'alúm hotí thín aur ko,í nishán már pít ke nahín the.*

12.—گلا *galá,* m. گردن *gardan,* f.

13.—Must be made to agree with the feminine noun چوٹ *chot.*

14.—اب تک *ab-tak*; آج تلک *áj talak.*

15.—لیکن وہ بستہ جس مین دونون کی کتابین تھین *lekin wuh basta jis-men donon kí kitáben thín.* بستہ *basta,* m. *lit.* a cloth in which any thing is wrapped, is the proper word here. The school boy of India hardly ever uses a leather bag of the description seen in England.

16.—اور جسکو چھوٹا لڑکا ہمیشہ لے جایا کرتا تھا *aur jis-ko chhotá larká hamesha le jáyá kartá thá.* ڈھونا *dhoná,* a. to carry could not be used in such a sentence.

17.—ملا *milá.*

*EXERCISE XII.

"Some time[1] ago it was reported" "that an English hunting party[2]" "had been massacred[3] by Abyssinions," but a letter, which has been "received[4] in India" from Mr. Cotton, one of the sportsmen, reports, "their[5] safe arrival" at Aden. "The party,[6] however had a very trying experience," and "Mr. Cotton,[7] was frequently stricken with fever," "and on one or two[8] occasions had a very narrow escape of dying of thirst." "While crossing a waterless[9] district" the party "took the wrong[10] road," and "had to march a night[11] and a day to find water." "They were subjected[12] to such excruciating torments" "that to alleviate their sufferings[13] they killed the camels" "in order to moisten their lips with the little water that remained[14] in the stomachs of the animals." "Water was only just discovered in time[15] to save the party" *Morning Post.*

*NOTE.—In the following newspaper extracts, fictitious names have been inserted. This has been done to avoid hurting the feelings of any one.

EXERCISE XII—(*Continued*)

1.—کچھہ عرصہ ہوا یہ خبر آئي تھي *kuchh 'arsa hú,á yih khabar á,í thí.*

2.—کہ انگریزي شکاریون کي ایک جماعت *ki angrezí shikáriyon-kí ek jamá'at.*

3.—حبشیون کے ہاتھہ سے قتل ہو گئي ہے *habshiyon-ke háth-se katl ho ga,í hai.*

4.—Convert the sentence into لیکن اُن مین سے ایک شکاري کوٹن صاحب کي چٹھي ہندوستان مین آئي ہے جس سے معلوم ہوتا ہے کہ وہ سلامتي سے عدن مین پہونچ گئے ہین *lekin un-men se ek shikárí kotan sáhib kí chithí hindustán-men á,í hai jisse m'alúm hotá hai ki wuh salámatí-se 'adan men pahúnch ga,e hain.*

5.—An alternative expression would be بخیر و عافیت *bakhair-o 'áfiat.*

6.—نیز جماعت کو سخت مصیبتین برداشت کرني پڑین *níz jamá'it ko sakht musíbten bardásht karní parin.*

7.—اور کوٹن صاحب کو کئي بار بخار چڑھا *aur kotan sáhib ko ka,í bár bukhár charhá.*

8.—بلکہ ایک آدھ دفعہ تو پیاس کے مارے مرتے مرتے بچا *balki ek ádh daf'a to piyás ke máre marte marte bachá* For مرتے مرتے *marte marte* see Rule 144.

9.—ایک بے آب حصہ مُلک مین سے گزرتے وقت *ek be áb hisse mulk men se guzarte wakt.*

10.—سڑک بھولکر *sarak bhúlkar.*

11.—اُنکو ایک شب و روز پاني کي تلاش مین بھٹکنا پڑا *unko ek shab o ros páni kí talásh-men bhataknd pará.* Rule 17.

12.—اُنکو اتنے سخت عذاب ملے *unko itne sakht 'azáb mile.*

13.—کہ اپني تکلیفون کو کسي قدر تخفیف کرنے کے لئے انہون نے اونٹون کو مار ڈالا *ki apní taklífon ko kisí kadr takhfíf karne-ke liye unhon-ne únton-ko már-dálá.*

14.—تاکہ اس تھوڑے سے پاني سے جو اُن کے معدون مین باقي رہا تھا اپنے ہونٹون کو تر کرین *táki us thore se páni se jo un-ke m'idon-me báki rahá thá apne honton-ko tar karen.* Rule 64.

15.—پاني عین موقعے پر ملا—نہین تو سب جماعت مر گئي ہوتي *páni 'ain mauk'e-par milá—nahín-to sab jamá'at mar ga,í hotí.*

EXERCISE—XIII.

He arrived at a place where the river divided into several "streams,"[1] each being "separated[2] by sandy beds and very tall reeds." "He had just crossed[3] one of these streams and had made his way through the reeds three or

EXERCISE XIII—(*Continued.*)

four yards when he came to a little open space about 18 yards long and about 4 wide,"[4] and was crossing this when he heard something on his left." "He looked round,[5] and there to his horror saw a lion charging straight for him." The Gentleman "says"[6] he cannot remember exactly what he did, "but he thinks[7] he raised the gun and fired and saw the charge strike the top of his mane." The lion then made a spring and "landed with his chest fair on the muzzle[8] of the gun." The gentleman at that moment "discharged[9] the other barrel loaded with buckshot," "and was knocked down with the butt[10] of the gun," and his helmet fell forward under the lion as the animal dropped. *Morning Post.*

1.—دھار *dhár*, f.

2.—جنکو ریتلے قطعات اور لمبے لمبے سرکنڈے ایک دوسرے سے جدا کرتے ہین *jinko retle kat'át aur lambe lambe sarkandé ek dúsre se judá karte hain.*

3.—ایک ایسي دھار سے پار ہوکر وہ سرکنڈون کے بیچ مین تین چارگز گیا ہوگا جب کہ اسے ایک تھوڑي سي کھلي صاف جگھہ قریباً اٹھارہ گزلمبي اور چارگز چوڑي نظر آئي *ek aisí dhár se pár hokar wuh sarkandon ke bích-men tín chár gaz gayá hogá jab ki use ek thorí sí khulí sáf jagah karíban athárah gaz lambí aur chár gaz chauri nazar á,í.*

4.—Begin a fresh sentence. جس وقت وہ اُس کے پار جانا چاھتا تھا تو یکایک بائین طرف گھاس مین سے کچھہ حرکت کي سي آواز اُس کے کان مین پڑی *jis wakt wuh us-ke pár jáná chá-htá thá to yakáyak bá,ín taraf ghás-men-se kuchh harkat-kí sí áwáz uske kán-men pari.*

5.—اُس نے مُنہ پھیرکر دیکھا تو کیا دیکھتا ہے کہ ایک شیر جھپٹکر سیدھا اسکي طرف آرہا ہے* یہ دیکھکر وہ نہایت ہیبت زدہ ہوگیا *us-ne* (Rule 30) *munh pherkar dekhá to kiyá dekhtá hai ki ek sher jhapat kar sídhá uski taraf á,rahá hai. yih dekhkar wuh nihayat haibat zada ho gayá.*

6.—Use the Direct Mode. The gentleman says, "I cannot exactly remember what I did etc.

7.—I think etc. مجھے یاد پڑتا ہے کہ بندوق اٹھاکے مینے گولي چلائي جو شیرکی ایال کے اوپرکے حصے مین لگتي ہوئي معلوم ہوئي *mujhe yád partá hai* (Rule 20) *ki bandúk uthákе main-ne golí chalá,í jo sher-kí ayál-ke uparke hisse-men lagtí hú,í m'alúm hú,í.* (Rule 56).

EXERCISE XIII —(*Continued.*)

8.— اُسکی چھاتی بندوق کي عین مُہري پر آلگی *uskí chhátí bandúk kí 'ain muhrí par á,lagí.*

9.— نالي *nálí,* f. a barrel. Translate thus : دوسري نالي جو بڑے چھرون سے بھري ہوئي تھي ماري *dúsrí nálí jo bare chharron-se l hú í thí márí.*

10.— کُندہ *kunda,* m. the butt of a اور کُندے کي پلٹ سے گرپڑا *au de-kí palat-se gir pará.*

EXERCISE XIV.

" It transpired[1]' " during the course of the evidence[2]" " that the plar mosque was surrounded[3] upon all sides by his land," " and that there wer houses of Hindus in the immediate[4] neighbourhood " The plaintiff further " aver that " he had been in the habit of sacrificing cows on this particular spot some years, without let or hindrance." but that he had recently, "out of defe to the prejudices[7] of his neighbours," erected a wall around the compound o mosque, " with the result[8] of securing complete privacy and freedom from ol vation." The Hindu " defendants[9]" were unable to assert " that their relig feelings had ever been hurt by any conduct[10] on the part of the plantiff," or they were aware of the religious rites or sacrifices performd by the plantiff i mosque ; " but they urged that it[11] was contrary to their religion to allow exercise of any such right as that claimed by the plaintiff." *Morning P*

1.— Use the verb ظاہر ہونا *záhir honá,* n. to become apparent etc.

2 — گواہي دیتے وقت *gawáhí dete wakt* دورانِ شہادت مین *daurán-i-shahádat men.*

3 — کہ مُدعي کي مسجد کے چارون طرف اُس کي اپني زمین واقع ہے *ki mdda'í kí masjid ke cháron taraf uskí apní zamín wáki'a hai.*

4 — ندون کا کوئي مکان اُسکے ساتھہ ملا ہوا نہین ہے *aur hindú,on-ká ko,í kán uske sáth milá hú,á nahín*

5.— راست راست بیان کیا *rást rást ba kiyá.*

6.— Use the Direct Mode. ن سے مین ی جگہہ بلا روک ٹوک گائیون کو حلال کرتا رہا ہون *barson se m isí jagah bilá rok tok gáeyon halál kartá rahá hún.*

EXERCISE XIV—(*Continued.*)

7.—لیکن اپنے پڑوسیوں کے مذہبی خیالات کو ملحوظ رکھہ کر *lekin apne paro-sion ke mazhabí khyálát ko mal-húz rakhkar.*

8.—جسکا نتیجہ یہ ہوا ہے کہ کامل پوشیدگی حاصل ہوگئی ہے اور لوگ نہیں دیکھہ سکتے کہ اندر کیا ہورہا ہے *jis-ká natí-ja yih hú,á hai ki kámil poshídgí hásil hogá,i hai aur log nahín de-khsakte ki andar kyá ho rahá hai*

9—مدعاعلیہ *mudda'á 'alaih.*

10.—جس سے اپنے دھرم کی بابت اُنکا دل مدعی کی طرف سے دکھا ہو *jis se apne dharm ki bábat ünká dil mud-da'í ki taraf se dukhá ho.* The Hindoo defendents were unable to assert, (say) that the plantiff had ever done anything through which etc.

11—Direct Mode. انہوں نے عرض کی کہ ہمارے مذہب کے خلاف ہے کہ کسی ایسے حق کو عمل میں لانے دیں جسکا کہ مدعی دعوی کرتا ہے *unhon-ne 'arz ki* (Rule 30) *ki yih hamáre mazhab ke khiláf hai ki kisí aise hak ko 'amal men láne den jiská ki mudda'í d'awá kartá hai.*

EXERCISE XV.

"In this country a boy "[1] is made to learn"[2] the letters of the "alphabet" "not by pronouncing[3] them," but by writing them on the ground "with a small piece of soft stone"[4] and "copying[5] them over and over again" "until he thoroughly masters[6] them." "He is taught to write on palm leaves[7]" with ink and a "wooden[8] pen," then on a "blackboard"[9] "and on green plantain[10] leaves," and "last of all[11] on paper." "At each stage[12] of his progress" "he is expected[13] to make some present to his master in the shape of food, clothes, and money." A village "school"[14] "begins"[15] early in the morning and continues till eleven, "after which the boys are allowed[16] to go home for their breakfast." They return at two and remain in school till evening when all the boys are "made to stand up[17] in a row" "and repeat aloud"[18] "after the master whatever he may say by way of instruction[19]." They are then allowed to return to their homes or to their play. *H. S. Examination Paper April 1896.*

1.—سیکھنا پڑتا ہے *sikhná partáhai* Rule 17

2.—الف بے *alif-be.*

3.—نہ ان کے تلفظ کرنے سے *na un-ke talaf-fuz karne-se.*

4.—ایک چھوٹے نرم پتھر کے ٹکڑے سے *ek chhote narm patthar ke tukre se.* Rule 34.

EXERCISE XV—(*Continued*)

5.—اور ان کی بار بار نقل کرنے سے *aur un-ki bár bár nakl karne se.* An alternative would be بارها *bárhá*

6.—جب تلک وہ اُنکو اچھی طرح سے تحصیل نہ کرے *jab-talak wuh un ko achchhí tarah-se tahsíl na kare.*

7.—اُسکو تار کے پتون پر لکھنا سکھایا جاتا ہے *us-ko tár-ke patton par likhná sikháyá játá hai.*

8.—قلم *kalam*, m.

9.—سیاہ تختی *siyáh takhtí*, f. a black-board.

10.—اور کیلون کے ہرے پتون پر *aur kelon-ke hare patton par.*

11.—اور سب سے آخر کاغذ پر *aur sab-se ákhir kághaz-par.* Alternatives are آخر کو *ákhir-ko*; آخرکار *ákhir kár*;

12.—جیسا کہ لڑکا درجہ بدرجہ ترقی کرتا ہے *jaisá ki larká darja ba-darja taraki kartá hai*

13—ویسا ہی اُستاد کو کچھہ کھانا کپڑا یا نقد بطور انعام کے پانے کی اُمید ہوتی ہے *waisá hi ustád ko kuchh kháná kapráyá nakd botaúr in'ám-ke páne-ki umaid hoti hai.*

14.—مکتب *maktab*, m.

15.—کھلتا ہی *khultá hai*, or, better still, کھلاکرتا ہی *khulá kartá hai*, is in the habit of opening, usually starts.

16.—جس کے بعد لڑکے اپنے اپنے گھر کو کھانا کھانے کے لئے جانے پاتے ہیں *jis-ke b'ad larke apne apne ghar-ko kháná kháne ke liye jáne páte hain.* the verb is an Acquisitive Compound.

17.—قطار باندھکر کھڑا ہونا پڑتا ہے *katár bándh kar khará honá parta hai.*

18.—سو اُن کو یہ بہ آواز بلند بولنا پڑتا ہی *un-ko yih ba-áwáz-buland bolná partá hai.*

19,—اور جو کچھہ اُستاد از راہ تعلیم سنائے *jo kuchh ustád az ráh-i-t'alím sunáe.*

EXERCISE XVI.

We therefore, "determined to form[1] a zareba at once," "in which we could keep all our men together under a certain[2] amount of control" "and in which they would be safe more or less[3] from any sudden rush of the enemy into their midst." "For over an hour[4] and a half" "all was bustle and[5] confusion in the fixing of our zareba." We chose "a clear[6] space" "out in the open[7]" "well away from[8] the village." "The zareba was about[9] forty feet square." "The inner barricade[10]" was made of "rolls[11] of tents," "durries[12]," "bedding[13]" "bags[14] of gram," "elephant[15] pads etc." "Outside this we placed a line[16] of village charpoys." These are made of "string[17]" and "would be very insecure[18] footing for any one trying to step or stand on them" Outside this we arranged all the boxes, chairs,

EXERCISE XVI.—(*Continued*).

s. poles etc., etc., "we could get"[19] belonging to the camp. "When all the rations were completed,"[20] my father "paraded his men"[21] and "served out rounds of ball and[22] ten rounds of buckshot ammunition to each man." They then divided into four companies,"[23] "and each company was given one side e square to protect under its own commander."[24] *H. S. Examination Paper.*

ایک ضریبہ فوراً تیار کرنے کا قصد کیا۔ *ek zaríba fauran taiyár karne ká kasd kiyá.*

جس میں ہم اپنے آدمیوں کو کسی قدر اختیار میں رکھہ سکیں *jis men ham apne ádmíyon-ko kisí kadr ikhtiyár-men rakh saken.* Contingent Future.

اور جس میں وے دشمن کی ناگہان جھپٹ سے کم و بیش محفوظ رہیں *aur jis men we dushman-kí nágahán jhapat-se kam-o besh mahfúz rahen.*

ڈیڑھ گھنٹے سے زیادہ عرصے تک *derh ghante se ziyáda 'arse-tak.*

ضریبے کے بنانے میں بڑی دوڑ دھوپ ہو رہی تھی *zaríbe ke banáne men barí daur dhúp ho rahí thí.*

ایک کھلی جگہہ *ek khulí jagah.*

میدان میں *maidán men.*

گانو سے بڑی دور *gánw-se barí dúr.*

ضریبہ قریباً چالیس فٹ مربع تھا *zaríba karíban chálís fut murab'a thá.* Natives never use the English Plural "feet" (فیٹ *feet*)

10.—اندرونی کوچہ بندی *andarúní kucha-bandí.*

11—لپیٹے ہوے ڈیرون *lapete hú,e deron.*

12.—دریون *daríyon.*

13.—بستّرون *bistaron.*

14.—چنے کی بوریون *chane kí boríyon.*

15—اور ہاتھی کی گدیون وغیرہ سے *aur háthí kí gaddíyon waghaira-se.*

16.—اِس کے باہر ہم نے دیسی چارپائون کی ایک قطار باندھی *is-ke báhar ham ne desí chárpá,íyon-kí ek katár bándhí.*

17.—بان *bán,* سُتلی *sutlí,* f. String.

18.—اور اگر کوئی اُن پر پانو رکھنے یا کھڑا ہونے کا قصد کرے تو قدم جمانا مُشکل ہوتا *aur agar ko,í un-par pánw rakhne yá khará hone-ká kasd kare to kadam jamáná niháyat mushkil hotá.*

19.—جس قدر مل سکتی تھین *jis kadr mil sakti thín.*

20—جب یہ سب تیاریاں ہو چکین *jab yih sab tayáriyán ho chukín.*

21.—اپنے آدمیون کو سامنے کھڑا کرکے *apne ádmíyon-ko sámne khará karke.*

EXERCISE XVI.—(*Coutinued*)

22.—ایک ایک کو دس دس بھرے ہوے کار توس اور دس دس بڑے چھرے والے کارتوس دیئے *ek ek ko das das bahre hú.e* (Rule 56) *kártús aur das das bare chhare wále kártús díye.*

23.—وے چار حصون مین تقسیم کئے گئے *we cár hisson-men taksím kíye gaye.*

24.—اپنے اپنے سردار کے ماتحت ہر ایک جماعت کو ضریبے کی ایک طرف کی حفاظت سپرد کی گئی *aur apne apne sirdár ke mátahut har ek jamá ko zaríbe-kí ek taraf-kí hifázat purd kí gaí.*

EXERCSIE XVII.

"No sooner[1] was the approach of the party perceived" than the r in the villages "opened[2] fire on them." Smith and Brown[3] who came up "la t with the remainder of the infantry,[4] "received a similar welcome with a showe bullets." The fire was returned,[5] "which drove the enemy back on the[6] range hills in the rear." "The attack was followed[7] up and lasted for two hours,' and th when the enemy found themselves hemmed in and unable to escape, the Sirdar "se a messenger[8] to offer submission." Then Mr. Brown, Assistant District Superinte dent of Police, went and secured Khudadad Khan, and brought him before Maj King, "and he remains in custody.[9]" The result of the fight was "three kill and thirteen wounded on the Sirdar's[10] side" besides two valuable horses and o camel shot; Major King's "force[11]" had one man wounded. *Morning Post.*

1—غنیم کو آتے دیکھتے ہی *ghanim-ko áte dekhte-hí.*

2.—ان پر آگ برسانی شروع کی *un-par ág-bársání shur'ú kí.*

3.—تھوڑی دیر کے بعد *thorí der-ke b'ad.*

4.—انکی مبارک بادی بھی گولیون کی بوچھار سے کی گئی *un kí mubárik bádí bhí goliyon-ki bauchár se kí gaí.*

5.—جسکے جواب مین اُدھر سے بھی بندوقین چھوڑی گئین *jis ke jawáb men udhar se bhí bandúken chhorín gaín.*

6—اُس دشمن کو اُس سلسلۂ کوہ پر جو پچھلی طرف واقع ہے ہٹنا پڑا *is li dushman ko us silsileh koh p jo píchhlí taraf- wáki'a hai h ná pará.* Rule 17.

7.—سرکاری فوج نے پیچھا کیا اور دو گھنٹے تک لڑائی جاری رہی *sarkárí faui- píchhá kiná aur do ghante-t laráí jári rahí.*

9.—بعد ایک قاصد کے کہلا بھیجا کہ ہم اطاعت اختیار کرتے ہین *ba-zar'iye ek kás*

EXERCISE XVII.—(*Continued*).

ke kahlá bhejá ki ham itá'at ikh-tiyár karte hain Alternatives are هم حضور کے زیر سائے آنا چاهتے هین *ham hazúr ke zer sá,e áná cháhte hain*

9.—Make a Seperate Sentence of this. He is still (اب تک) in prison.

10.—که سردار کي طرف کے تین آدمی مریے اور تیره زخمي هوئے *ki sirdár-ki taraf ke tín ádmí mare aur terah zakh-mí hú,e.*

11.—فوج *fauj*, f.

EXERCISE XVIII.

THE FIGHT NEAR NUSHKI.

"The following are further particulars[1] to hand about the brush Major King's party had with Jaffar Khan's sympathizers." The little force "marched for thirty-six hours[2] on a stretch" ere it rested at Girdagap "on the outskirt of the[3] Nushki desert." "After a few[4] hours rest" it marched forty miles in the desert, "carrying all water[5] for use with the party" to Nushki. Here Major King "determined to apprehend[6] Sirdar Chandadad Khan," "who resides further in the interior[7] of the desert, and had afforded refuge and assistance to Jaffar Khan and his followers for some days." Accordingly "at 11 P. M. on the 23rd[8] instant," the party "started[9]" for the Sirdar's village, which "is situated among numerous low[10], sandy hills," "with the intention to surround[11] the villages, and demand the surrender of the Sirdar," and arrived near the village "at day break having covered[12] forty-five miles."—*Morning Post.*

1.—جعفر خان کے مدد گارون سے میجر کنگ کی جماعت کے بهڑجانے کی نیچے لکهي هوئي اور خبرین حاصل هوئی هین *j'afar khán-ke madad-gáron-se mejor king-kí jamá'at-ke bhir já-ne-kí níche likhí hú,í aur khab-ren hásil hú,í hain.*

2.—بلا دم لیئے چهتیس گهنٹون تک کوچ کیا *bilá dam líye chhatís ghanton tak kúch kíyá* Rule 30.

3.—نشکي نام صحرا کي سرحد پر *nushkí nám sahrá kí sarhad par.* Note that صحرا *sahrá* is not inflected in the singular.

4.—چند گهنٹون تک آرام کر کے *chand ghan-ton tak árám karke.*

5—استعمال کے لیئے پانی ساتهه لیئے هوے *isti'a-mál-ke líye pání sáth líye hú,e.*

EXERCISE XVIII—(*Continued*)

6.—سردار چنداد خان کو گرفتار کرنے کا قصد کیا—*sirdár chandád khán-ko giriftár karne-ká kasd kiyá.* (Rule 22) Rule 30.

7.—Make a separate sentence of this and begin : سردار مذکور نے جو نشکي کي پرلي طرف صحرا کے درمیان رهتا هے کئي ایک دن تک جعفر خان اور اسکے همراهیون کو پناه دیکر اُنکي مدد کي تهي *sirdár mazkúr ne jo nushkí kí parlí taraf sahrá-ke darmiyán rahtá hai ka,í ek din tak j'afar aur us ke hamráhíyon ko panáh dekar un kí madad kí thí.*

8.—تیس ماه حال کو شام کے گیاره بجے *tís máh-i-hál ko shám ke gyárah baje.*

9.—The sentence should be broken up somewhat after this fashion : Accordingly, at 11 P. M, on the 23rd instant, the party set out in the direction of the Sirdar's village in order that after surrounding (*i e.* having surrounded) the villages they might summon and hold the Sirdar. The Sirdar's village is situated among etc.

10 — سردار کا گانون بهت سي نیچي ریتلي پهاڑیون کے درمیان واقع هے *sirdár-ká gánw bahut-sí nichí retlí pahárí-yon-ke darmiyán wák'ia hai.*

11.—تاکه گانون کو گهیر کر اور سردار کو طلب کر کے اسکو اپنے هاتهه مین رکهین *táki gánon ko gherkar aur sirdár-ko ta-lab kar ke apne háth men rakhen*

12.—پینتالیس میل طے کرکے دن نکلے وهان جا پهنچے *paintálís mil ta,i kar ke din nikle* (Rule 57.) *wahán já pahunche.*

EXERCISE XIX.

"THE GORAKHPORE CASE."

By the end of "October"[2] the widow, the niece and the grandson of the deceased were in custody, "and nothing that could be called evidence[3] existed justifying their detention." "Meanwhile[4]" "quarrelling among the police[5] had broken out," "and an enquiry was ordered into the conduct[6] of a certain officer in abusing his superior at the kotwali in the presence of subordinates." Reports were then circulated by the police that the "accused's[7]" relations "had been bribing[8] the officials." These reports were circulated "to create prejudice[9] against the accused," "and to explain away[10] the failure to discover evidence." The position of the police who had made the arrests became serious, for if all three persons arrested had to be released "the Government would[11] want an explanation." "It was in this position[12] of affairs" that the police produced a girl, ten years of age

EXERCISE XIX—(*Continued.*)

"[13] to say" that the widow had given her milk to take to Karim Khan shortly before his death, "[14] and they explained the delay in coming forward by representing that the widow hid the girl away during the investigation."—*Morning Post.*

1.—مقدمہ گورکھپور کا *gorakhpúr-ká mukadama*

2.—اکتوبر *aktúbar* ; کاتک *kátik*

3.—لیکن گواہی کھلانے کے لائق کچھہ بھی نہ تھا جس کی بنا پر اُن کو قید میں رکھنا باوجہ معلوم ہو *lekin gawáhí khiláne-ke lá,ik kuchh bhí na thá jis-kí binú pur un-ko kaid-men rakhná bá-wajah ma'lúm ho.*

4.—اتنے میں *itne men.*

5.—پولیس والوں میں آپس میں جھگڑا ہو گیا *polis wálon men ápas-men jhagrá ho gayá.*

6—اور ایک افسر جس نے کوتوالی میں ماتحتوں کے سامنے اپنے عہدے دار کو برا بھلا کہا تھا اُسکے چال چلن کے حق میں تحقیقات کرنے کا حکم دیا گیا *aur ek afsar jis ne kotwáli men mátahton-ke sámne apne 'uhdedár ko burá bhalá kahá thá us-ke chál chalan-ke hakk-men tahkíkát karne-ká hukm díyá gayá.*

7.—ملزم *mulzim.*

8.—حاکموں کو رشوت دیتے رہے ہیں *hákmon ko rishwat dete rahe hain.*

9.—مُلزموں کے بر خلاف بدظنی کرانے *mulzimon ke barkhiláf badzaní karáne*

10.—اور گواہی اکٹھا کرنے میں اپنی ناکامیابی چھپانے کے لئے *aur gawáhí ikathá karne men apní nákámyábí chhipáne-ke líye.* The verb "were circulated" closes the Urdu sentece.

11.—تو سرکار ضرور جواب طلب کرتی *to-sarkár zarúr jawáb talab kartí.*

12.—مقدمہ کی یہ صورت تھی *mukadma kí yih súrat thí.*

13.—Who said that, "shortly before the death of karim etc.

14.—اور اسقدر توقف کا سبب انہوں نے یہ بتلایا کہ تحقیقات کے وقت بیوہ مذکور نے لڑکی کو کہیں چھپا دیا تھا *aur is kadar tawakkuf ká sabab unhon-ne yih batláyá ki tahkíkát ke wakt bewa-mazkúr-ne larkí ko kahín chhipá díyá thá.*

EXERCISE XX.

"THE MURDER OF [1] MR. KANHAYA LALL."

"The following are the facts connected with the murder of Mr. Kanhaya Lall, Deputy Inspector of the Thuggee and Dacoity Department at Ajanta, the Hyderabad District." [2] "The deceased is said to have suspected Maitab Bhil of being implicated in a certain dacoity," [3] and sent word asking him to give information in the case or he would have him arrested, [4] Maitab replied that "he certainly

EXERCISE XX —(*Continued*)

would[5] not be arrested alive," and he then appears to have "induced[6]" two brothers, Huseni and Kesai Bhils, "to get[7] rid of Kanhaya Lall," "Their first attempt to get near the house appears to[8] have been frustrated by the savage barking of the house dog," which "was poisoned[9]" next day, and a couple of days, afterwards they succeeded in getting to the hut in which the Inspector was sleeping opposite an open window.—*Morning Post.*

1.—لالہ کنہیا لال کا قتل *lála kanhaiyá lál-ká katal.*

2.—The Urdu sentence will run somewhat thus: Mr. Kanhaya Lall, of Hyderabad District, in Ajunta, Deputy Inspector of the Thaggee and Dacoity Department's death concerning etc. (قتل کے اصل واقعات یہ ہیں) *katal ke asal wáki'át yih hain.* محکمۂ ٹھگی و ڈکیتی *mahkma-i-thaggí-o-dakaití*, Thaggee and Dacoity Department.

3.—کہا جاتا ہے کہ مرحوم کو میتاب بھیل پر کسی ڈاکہ میں شریک ہونے کا شبہ ہوا تھا *kahá játá hai ki marhúm-ko maitáb bhíl par kisí dákz men sharík hone ká shubbha hú,á thá.*

4.—In this, and also in the last portion of the preceeding sentence, the Direct Mode is to be used.

5.—میں جیتے جی کبھی نہیں پکڑا جاؤنگا *main jite-jí kabhí nahín pakrá já,úngá.*

6.—ترغیب دینا *targhíb dená*, a. to induce.

7.—It will be sufficient to render the sentence: To murder Kanhaya Lall.

8.—معلوم ہوتا ہے کہ اون کی پہلی دفعہ مکان تک پہنچنے میں ناکامیابی ہوئی کیونکہ کتے نے وحشیانہ طور پر بھونکنا شروع کیا *m'alúm hotá hai ki unkí pahlí daf'a makán tak pahunchne men ná kámyábí hú,í kyúnki kutte ne wahshiyána taur par bhunknná shurú' kiyá.*

9.—زہر دینا *zahr dená*, a. to poison.

EXERCISE XXI.

They shot him through the window while he lay in bed, "the gun being loaded[1] with three bullets as well as slugs." "Maitab Khan, the instigator[2] of the crime," was at once arrested, and on hearing of this the "murderers[3] decamped," but were traced and arrested by the police. "While Kesai was being handcuffed[4]," his brother Huseni snatched a sword from the hand of one of the policemen, and, "after inflicting some[5] wounds all round," succeeded in escaping, "but was

EXERCISE XXI.—(*Continued*)

[6] soon after re-arrested." " The deceased, [7] Mr. Kanhaya Lall," it is believed, " was [8] once himself connected with dacoity," " and was thus thoroughly [9] acquainted with the tricks of the trade." " The Thaggee and Dacoity Department [10] have lost in him a valuable officer."—*Morning Post.*

1.—Make a complete sentence of this: بندوق تین گولیون اور قسم قسم کے ٹکرون سے بھری ہوئی تھی *bandúk tín goliyon aur kism kism ke tukron se bhari hú,i thí*

2.—میتاب خان جو اس خون کا ترغیب دینے والا تھا *maitáb khán jo is khún-ká targhíb dene wálá thá.*

3.—قاتل فرار ہو گئے *kátil farár ho,gaye.* Idiom.

4.—جس وقت کیسائی کے ہاتھون میں ہتھکڑیان لگائی جا رہی تھین *jis wakt kesá,i-ke háthon men hathkariyán lagá,i já rahí thín.*

5.—اور چارون طرف کئی ایک آدمیون کو زخمی کر کے *aur chárón taraf ka,i ek ádmiyon ko zakhmí kar-ke.*

6.—لیکن جلدی سے دوبارہ گرفتار کیا گیا *lekin jaldí se dubára giriftár kiyá gayá.*

7.—لالہ کنہیا لال مرحوم *lála kanhayá láll marhúm.*

8.—ایک بار خود بھی ڈاکوؤن سے ملا ہوا تھا *ek bár khud bhí dákú,on se milá hú,á thá.*

9.—اور اسی سبب سے اس پیشے کی چالبازیون سے خوب واقف تھا *aur isí sabab se is peshe kí chálbáziyon se khúb wákif thá.*

10.—لالہ کنہیا لعل کی وفات سے محکمۂ ٹھگی و ڈکیتی سے ایک قابل قدر افسر جاتا رہا ہے *lála kanhayá láll-kí wafát se mahkma thagí-o-dakaití se ek kábil-i-kadar afsar játá rahá hai.*

EXERCISE XXII.

[1] "The Kanjars" are said [2] "to subsist" entirely on [3] "the proceeds of" thefts, robberies and dacoities; and if this is so, they must be exceptionally fortunate, or exceptionally clever, for they are hardly ever [4] "caught in the act." They do not appear to work as coolies or to manufacture anything for sale. They may occasionally sell [5] "surplus stock," donkeys, buffaloes and so forth, for cash; [6] "but it is not pretended" that in this way, [7] "such numbers of men," women and children can be fed and clothed. "They may also earn a little now and [8] again by putting on their women and girls to dance and sing for the amusement of vil-

EXERCISE XXII—(*Continued.*)

lagers ;" " but this also would appear to be a hopelessly inadequate resource."[9] Finally, as regards begging, it is matter for doubt whether villagers, " who would always rather[10] have their room than their company," " would treat[11] them with liberality," " and so encourage"[12] " long halts in their neighbourhood and further visits[13] in subsequent seasons."—*Civil and Military Gazette.*

1.—Translate کنجر لوگ *kanjar-log.*

2.—گزارا کرنا *guzárá karná,* or گزران *guzrán.*

3.—آمدني *ámdaní.*

4.—Use the inflected Imperfect Participle Adjectival Form.

5.—فالتو مال *fáltú mál.*

6.—لیکن اِس سے یہ مراد ہرگز نہیں *lekin is-se yih murád hargiz nahín.*

7.—Simply اتنے آدمي *itne ádmí*

8.—کبھي کبھي گنوار لوگون کي تفریح طبع کے لئے اُنکي عورتین و لڑکیان ناچتی اور گاتي ہین اور اس سے بھي تھوڑا بہت کما لیتے ہونگے *kabhí kabhí ganwár logon-kí tafríh tab'a-ke líye un-kí 'aurten wa larkiyán náchtí aur gátí hain, aur is-se bhí thorá bahut kamá lete honge.*

9.—لیکن یہ آمدني بھي اِکتفا کرنے کے لیئے بالکل نا کافي معلوم ہوتي ہے *lekin yih ámdaní bhí iktifá kar-ne ke líye bi,lkul ná-káfí m'alúm hotí hai.*

10.—جنکو اُنکي غیر حاضري اُنکي صحبت کي نسبت ہمیشہ ہي اچھي معلوم ہوتي ہے *jin ko un-kí ghair-hází un-ki suhbat kí nisbat hamesha hí achchhí m'alúm hotí hai.*

11.—اُنکے ساتھہ سخاوت سے پیش آوین *un-ke sáth sakháwat se pesh áwen.*

12.—اور یون اُنکو دلاسا دیکر *aur yún un-ko diláso dekar.*

13—Translate : Cause them to halt etc. The inflected Infinitives of the verbs ٹھہرنا *thaharná,* and آنا *ánó,* and the 3rd Plural Aorist of دینا *dená,* See Rules for Permissive Compounds.

EXERCISE XXIII.

" Burglaries[1] " are always done at night, and the " dark half[2] of the month " is chosen for expeditions. The Camp is set down in the jungles, " if possible two or three miles from[3] the nearest habitations." At nightfall a gang sets out for some village four to six miles distant, " armed with sticks, matches,[4] and thongs" the last for " leading[5] " any stray sheep or goats they may meet. " A gang usually numbers four to ten[6] able-bodied men," and, perhaps, two or three boys who are learning the business will accompany their elders. If two or more camps

EXERCISE XXIII.—(*Continued*)

[7] together, " or if a camp is very strong in men," two or more gangs will go [8] t on the same night " in different directions "; the men joining this or that [9] ng. apparently, " according to individual caprice." " Arrived at their objective" [10] hey select a likely-looking house," [11] and soon the door is removed from its [12] ocket" by skilful hands; or fingers cautiously inserted between the " leaves of [13] louble door " unfasten the inside chain.—*Civil and Military Gazette.*

—نقب زني *nakab zaní.*

—مہینے کي اندھیري رات *mahíne kí andherí rát*; بدي *badí.* f.

—اور اگر ممکن ہو تو آبادي سے کم از کم دو یا تین میل کے فاصلے پر *aur agar mumkin ho to ábádí se kam az kam do yá tín mil-ke fásile par.*

—لاٹھیون دیاسلائیون اور تسمون سے مسلح ہو کر *láthiyon díyásalá,ion aur tasmonse mussalah hokar.*

—Use the verb. لے جانا *le jáná.*

—اکثر اوقات ایک غول مین چار سے لیکر دس تک ہٹے کٹے جوان ہوتے ہین *aksar aukát ek ghol-men chár-se lekar das tak hatte katte jawán hote hain.*

7.—یا فرض کرو کہ ایک ڈیرے مین بہت سے آدمي رہتے ہون *yá farz karo ki ek dere men bahut-se ádmí rahte hon.*

8—مختلف اطراف *mukhtalif itráf.*

9.—اپني اپني مرضي کے موافق *apní apní marzí-ke mú,áfik.*

10.—اپنے منزل مقصود پر پہونچکر *apne manzil-maksúd-par pahúnchkar.*

11.—اور ایک ایسے مطلب کا مکان تاڑکر *aur ek aise motlab ká makán tár kar.*

12—چول *chúl.*

13.—کواڑ *kiwár*, or کیواڑ *kiwár*, m.

EXERCISE XXIV.

The common Indian " burglar" [1] effects entrance by making a " hole" [2] in a [3] ise wall, but the kanjar finds entrance by the door quicker and easier. " Loose [3] icles of all sorts," boxes, clothes, pipes, and so forth, are noiselessly lifted and [4] ided to men outside, " usually not more than two of the gang entering a [5] m." This done, ornaments worn by the sleeping inmates, usually a woman [5] l a husband and a child or two, " are snatched off with violent jerks." " and [6] thieves decamp before their victims quite realise what has happened." If [6] re are more men than one in a house, one of the gang is told off to stand over

EXERCISE XXIV.—(*Continued*)

each, cudgel in hand; and when occasion arises, "the cudgel is freely used
7 8
menaces of a terrifying kind hissed out." "Ordinarily, however," "it is
9
dangerous to continue operations when a victim has been aroused;" and the u
practice is immediate flight.—*Civil and Military Gazette.*

1.—نقب زن *nakab zan*; چور *chor.*

2.—This particular kind of hole is called نقب *nakab* or سیندھ *sendh*, m.

3.—ہر ایک قسم کی چیزیں جو ادھر اُدھر پڑی ہوئی ہوں *har ek kism-kí-chízen jo idher udher parí hú,í hon.*

4.—Make a separate sentence of this.

5.—بڑے جھٹکوں سے چھین لیئے جاتے ہیں *bare jhatkon se chhín líye játe hain.*

6.—اور قبل اس کے کہ جن کا مال چوری کیا گیا ہو کل حال ٹھیک معلوم کر سکیں ڈاکو کافور ہو جاتے ہیں *aur kabl is-ke ki jinká mál chorí kiyá gayá ho kull hál thík ma'lúm kar saken dákú káfúr ho játe hain.*

7.—ی زیادتی سے لگائی جاتی ہے اور دھشت گیز دھمکی سانپکی پھنکار کے موافق سنائی جاتی ہے *lúthí ziyáda lagá,í játí hai aur dahshat a dhamkí sánp-kí phunkár-ke dfik sunú,í játí hai.*

8.—لیکن بیشتر *lekin beshtar.*

9.—کبھی کسی گھر والے کی آنکھ کھل جاتی چوری کرتے رہنا زیادہ خطرناک سمجھکر چور بھاگ جایا کرتے ہیں *jab kabhí kisí ghar wále-kí á khul játí to chorí karte rahná yáda khatar-nák samajhkar bhág jáyá karte hain.*

EXERCISE XXV.

In the matter of robbing sleeping men and women great cruelty is
1
played. "There is no time for gentle manipulation:" ears are split and nost
torn when strong fingers drag at ear-rings and nose ornaments; "and a neck
2
often refuses to break until the wearer has been dragged off her bed to the gro
and perhaps knelt upon." If persons are found sleeping out of doors, so m
the easier for the thieves. Pursuit is rearly made, as time is lost in collect
3
sufficient men. "Now and again, when an irate suff-rer comes up with his plu
rers, he is maltreated and is sorry he made the venture." The case is but ra
reported to the Police, who indeed could give little assistance; for the camp

EXERCISE XXV.—(*Continued*)

arch off next morning early some ten or fifteen miles in the "opposite[4] direction,', and probably no one in the village will have[5] even heard that the kanjars were the vicinity." —*Civil and Military Gazette.*

خبر داري سے اُتارنے کي فرصت نه هوتي—. *khabar dári-se utárne-kí fursat na hotí.*

اور کبهي کبهي ايسا بهي هوتا هے که کسي— کي مالا توڑي نهين جاتي جب تک که پهننے والي چارپائي پر سے زمين پر گهسيٹي نه جائے اور اس پر کوئي دو زانو بيٹهه نه جائے *aur kabhí kabhí aisá bhí hotá hai ki kisí kí málá torí nahínjátíjab-tak ki pahanne-wálí chárpá,í-par-se zamín par ghasítí na já,e aur us par ko,í do zánú baith na já,e.*

کبهي کبهي کوئي گهر والا غصے مين آکر اپنے— مال کے چورون کو جا بهي پکڑتا هے تو پٹ پٹاکر اُسکو اپني جرت پر الٹا پچهتانا پڑتا هے *kabhí kabhí ko,í ghar wálá ghusse-men ákar apne mál-ke choron-ko já bhí pakartá hai to pit pitá kar us-ko apní jurat par pachhtáná partá hai.*

4.—دوسري طرف *dúsrí taraf.*

5 —اور اغلب هي که گانو مين کسي نے سنا بهي نهين هو گا که کنجر لوگ پڑوس مين تهے *aur aghlab hai ki gánw-men kisí ne suná bhí nahín hogá ki kanjar log paros-men the.*

EXERCISE XXVI.

Sheep and goats are usually taken by day ; a mere demand by five or six wild-looking[1] ruffians" is enough in most cases, and a shepherd of exceptional stinacy can easily be "clubbed[2]" into a condition in which his objections become material. In short the rapid marches made by the camps ; their short halts, which ely go beyond two nights at one place ; their dexterity and the noiselessness of vement acquired "by life[3] long training ;" their immediate flight, on the ap-rance of danger, into the adjoining jungles, where on dark nights pursuit is im-sible. These things, their enemies say, aid them greatly in "evading[4] justice."

A kanjar, being, if anything a Hindoo, will not knowingly rob a Brahmin ll not loot a temple or shrine ; will not refuse to restore things "inadvertent-[5]' taken in the dark from a Brahmin's house ; will not steel agricultural imple-ents, or "Persian[6] wheel ropes," or a blacksmith's tools, which are, they say, ade "to make the necessaries of life with."—*Civil & Military Gazette.*

NOTE.—The next fifteen exercises are more sparingly illustrated. The student should now begin to depend upon self and Strive above all things to make use of the rules of syntax.

EXERCISE XXVI—(*Continued.*)

1.—راه زن *ráhzan.*

2.—ڈنڈا مارنا *danda márná*, a. to club.

3.—عمر بھر کے ربط ضبط سے *'umr-bhar-ke rabt zabt-se.*

4.—عدالت سے بچنا *'adálat-se bachná.*

5—غفلتاً *ghaflatan*, بھولکر *bhúlkar.*

6.—رہت کي مال *rahat-ki mál.*

EXERCISE XXVII.

After leaving this place, we proceeded three and twenty miles, and encamped near a well on a small spot of open ground in the jungle. "Many deserted villages"[1] were met with "on the march;"[2] and the road was for the most part over heavy sand, without a drop of water near it. "The periodical rains"[3] had failed in this part of the country, the tanks and wells had mostly dried up which rendered the heat and length of our journey this day all the more distressing. Luckily the "guide"[4] whom we had brought with us and who had frequently travelled along this road informed us that about a mile and a quarter distant were a few huts, the inhabitants of which were supplied with water from a "spring."[5] We set out immediately in search of it, and "to our great delight"[6] found it was not dried up; and on digging a little in the sand "an abundance of water flowed out"[7] from which we drank ourselves and watered our horses, and made the *bhisties* fill their *mussacks* for future necessities.—*Lower Standard Examination Paper January 1898.*

1.—بہت سے ویران گانو *bahut-se wirán gánw.*

2.—کوچ میں *kúch-men.*

3.—موسمي بارش *musimí bárish.*

4.—رہنما *rah-numá.*

5.—چشمہ *chashma*, m.

6.—خوش قسمتي سے *khush kismatí se.*

7.—پاني بکثرت بہ نکلا *pání bakasrat bah nikla.*

EXERCISE XXVIII.

This tribe, who call themselves kookies, are armed with "bows and arrows,"[1] "spears, clubs"[2] and a short knife called a *dáo*: This last named weapon is in common use among the Natives of the province as a "hatchet."[3] They use "shields"[4] made of the hide of a species of cow "peculior to their[5]

EXERCISE XXVIII.—(*Continued*).

s" and the inside of their shields they "ornament"[6] "with small hanging[7] s of brass" which make a tinkling noise as the warriors toss about their arms ıer in the fight or in the dance. They also wear round their necks long strings shells of a peculiar kind found in their hills; about their loins, and on their ghs "immediately above the knee,"[8] they tie large bunches of long goat's hair d of a red color; and on their arms they have broad rings of ivory in order nake them appear more terrible to their enemies. They build their houses as ıe to each other as possible, and make them spacious enough to accommodate r or five families in every house. They construct them on "platforms or ges"[9] of bamboo raised about six feet from the ground, and enter them by lad-s, or more often by a single post with "notches cut in it for the feet[10]: under-.th these stages they keep their "domestic animals."[11]—*Higher Standard xmination Paper January* 1898.

—تیر و کمان *tír-o-kamán.*

—بلم *ballam*, m. a spear; لاٹھی *láthi*, f. a club.

—کلہاڑی *kulhárí.*

—ڈھال *dhál*, f.; سپر *sipar*, f.

—جو خاص کر کے ان کے پہاڑوں پر ہوتی ہیں *jo khás kar-ke un-ke paháron par hotí hain.*

—آراستہ کرنا *árásta karná*, to ornament.

7.—پیتل کی چھوٹی چھوٹی لٹکی ہوئی ٹکیوں سے *pital kí chhotí chhotí lat-ki hú,í tikiyon-se.*

8.—عین زانو کے اوپر *ain zánú ke úpar.*

9.—چبوترہ یا مچان *chabútra, yá machán.*

10.—خندانہ *khandána*, m. a notch; خندانہ کرنا *khandána karna*, a. to notch; خندانہ دار *khandána-dár*, notched.

11.—پالو جانور *pálú jánwar.*

EXERCISE XXIX.

THE TRAFFIC IN ARMS.

There are two methods of so obtaining them, if not three. In the first ce there are the arms captured from our troops "during warfare,"[1] and the losses this way during the last few months "must have been very considerable."[2] en there are the operations of the "professional rifle thieves,"[3] the men who ng about camps and barracks at night, and make away "with any arms they[4] ı lay their hands on." "These gentry"[5] appear to be growing even bolder

EXERCISE XXIX.—(*Continued.*)

than before, and that they are certainly extending their operations. The frontier Cantonments were at one time "the places they chiefly[6] haunted," and there they still make an occasional "haul."[7] But with the extra precautious taken, and the arming of sentries with ball ammunition, the work does not give such good results as of yore, so that stations farther down country are now tried. The further away from the frontier the more difficult of course it is to get the stolen arms to the market across the border, and there can be no doubt that a great deal of "ingenuity"[8] and perhaps a certain amount of "palm oil"[9] is required for this purpose.—*Civil and Military Gazette.*

1.—جنگ کے وقت *jang ke wakt.*

2.—تھورا نہ ہوا ہوگا *thorá na hú,á hogá.*

3—جن کا پیشہ بندوق ہی چرانا ہی *jin-ká pesha bandúk hí churáná hai.*

4.—جتنے ہتھیار ان کے ہاتھہ لگ سکیں *jitne hathiyár un-ke háth lag saken.*

5.—یہ اشراف لوگ *yih ashráf log.* Used ironically.

6.—جہاں وے اکثر بار بار جایا کرتے تھے *jahán we aksar bár bár jáyá karte the.*

7.—خوب اتفاق ہوتا ہے *khúb ittifák hotá hai.*

8.—شعور *sha'úr*, m.

9.—رشوت *rishwat*, f.

EXERCISE XXX.

There is reason to believe that many an Affghan or frontier *Boxwallah* "ostensibly"[1] engaged in the innocent business of selling "grapes"[2] from Kabul or the familiar *poshtins* or rugs, in reality does a little business in the "arms and ammunition"[3] line as well. Nor is this business necessarily confined to stolen arms. It is quite possible, "and even[4] probable," that a good many arms bought within India itself are "smuggled"[5] accross the border in bales of merchandise True the Government of India have for some time past prohibited the importation of "arms sighted for any distance[6] over 300 yards;" but it is difficult to imagine what sort of security is supposed to be gained by this enactment. If the Government really wish to stop the importation of all arms, they should proceed on altogether different methods. Europeans and others "importing"[7] arms should

EXERCISE XXX.—(*Continued.*)

llowed to do so only under special permit, and there should be rules to regu- the private sales of such arms. Dealers are made to account to the police he arms they sell.[8] But no such rule holds good with the "private indivi- ." There is nothing that we are aware of to prevent any person from buy- as many arms through "the advertisement columns of newspapers"[9] as he can hold of and from subsequently disposing of them to other traders who will ggle them accross the border.—*Civil and Military Gazette.*

—زاهراً *záhiran.*

—انگور *angúr.*

—هتهيار و گولي بارود *hathiyár-o-golí bá-rúd.*

— بلكه اغلب هے *balki aghlab hai.*

—چهپاكر ليجانا *chhipákar lejáná*; محصول مارنا *mahsúl márná* etc. a. to smuggle.

—وے بندوقين جن پر تين سو گز سے زياده فاصلے كے لئے مكهيان لگي هوئي هون *we bandúken jin par tín sau gaz-se ziyáda fásile-ke líye makhiyán lagi hú,i hon.*

7.—لانا *lánd*, or بهرنا *bharná*—مين *men* after the noun.

8.—مرد آزاد *mard-i-ázád.*

9.—Render: Through advertising in newspapers. اخبار *akhbár*, m. a newspaper.

EXERCISE XXXI.

It is, perhaps, little to be wondered at that rifle stealing is on the "in- ase." In two years, from the Punjab alone, 17 rifles have been taken clear y and sold over the border, to say nothing of half a dozen "bayonets"[2] and a "revolvers."[3] Risk to the thieves of loss of life may be disregarded, as in y one out of the whole 32 cases was it possible to have a shot at them, and that case fortunately two men were killed. The "prospect"[4] of imprisonment, , can scarcely be very "detterrent,"[5] as only two convictious were secured. So game is disctinctly worth playing, and it is difficult to see how it can be vented unless by the plan of rifle *chundas*, which we recently "pre- ed." It would be unjust to punish in any other way a whole roomful of men the loss of arms from a barrack room during the night, and unless the "com- city"[7] of Native servants, which probably in such cases always exists, can be oved, it is impossible to convict.—*Civil and Military Gazette.*

EXERCISE XXXI.—(*Continued*).

1.—ترقي پر ہے *taraki par hai.*
2.—سنگين *sangin*, f.
3.—تمنچہ *tamancha*, m.
4.—خيال *khiyál* ; در *dar*, m.
5.—Use باز رکھنا *báz rakhná*, to d
6.—عرض کرنا *'arz karná*, پيش کرنا *pesh karná.*
7.—آنا کاني *ánákáni.*

EXERCISE XXXII.

The Maulvi said that it was very often forgotten by "politicians"[1] country that the Mahommedans were the rulers in India before the Englis it was not very easy for them to "unlearn"[2] their past history. Even n Mahommedans, owing to their "martial spirit,"[3] and religious unity, were a political "factor"[4] in the country. The Mahommedans as a body decli join the "Indian National Congress."[5] But they became politically mute afte If their rights were attacked it was their duty to defend themselves by stitutional meetings."[6] In conclusion he "moved a resolution,"[7] which was c unanimously, declaring that the time had arrived when the Indian Maho dans should have an "independent central political organization"[8] of their That the aim of that organization should be to educate the Indian Mahomm in the "duties of loyal citizenship."[9]—*Civil and Military Gazette.*

1.—صاحبان تدبير *sáhibán-i-tadbír.*
2.—Simply بھولنا *bhúlná.*
3.—جنگي دل *jangi dil.*
4.— کار کن *kár kun.*
5.—هندوستاني مجلس عام *hindustáni majlis-i-'ám.*
6.—مجمعۂ جائز *majma-i-já,iz.*
7.—يہ تقرير فرمائي *yih takrír far*
8.—غير متعلق و متوسط ملکي سبھا *ghair mut'allik wa muta mulki sabhá.*
9.—نمک حلال رعيتون کا کل کام *namal ri'ayaton-ká kull kám.*

EXERCISE XXXIII.

THE NILE "CAMPAIGN."[1]

The Sirdar arrived in Cairo on November 11th having journeyed Berber to Cairo "*viá* Abu-Hamed,"[2] by the Wady Halfa Railway, in six half days. He reports that all is quiet in the newly conquered "territory."[3]

EXERCISE XXXIII—(*Continued.*)

lar was the first passenger on the new railway from Abu-Hamed to Wady .fa, and the train accomplished that portion in eighteen hours. Berber is only day's journey from Cairo.

The railway between Abu-Hamed and Berber, which has already been be-ı, will be completed about "April."[4] As this will establish easy and quick 'ansport"[5] over the whole distance from Cairo, it is expected that the fate of durman, the "head quarters"[6] of the Khalifa, will then be decided.

While it is impossible "to predict"[7] what the Derveshes may do, the opi-n is expressed that the Khalifa "will try conclusions"[8] with the Sirdar at temmeh, when, if his army is defeated, he will have time to save his person by ht from Omdurman.

The Egyptian garrison, for the occupation of Kassala, will be composed bout two thousand men. The troops will travel by way of Mossowa, reaching ir "destination"[9] about the 24th of December.

—چرهائی *charhá,í.*

—آبو حمید سے هوکر *ábú hamíd-se hokar.*

—ممالک *mumálik.* Arabic broken Plural.

—بیساکھ *baisákh.* The English word may also be used.

5,—آمد و رفت *ámad-o-raft.* Literal coming and going.

6.—صدر افواج خلیفه *sadr-i-afwáj-i khalífa*

7.—آگے سے کہنا *áge-se kahná.*

8.—مقابله کرنا *mukábala karná.*

9.—منزل مقصود *manzil i maksúd.*

EXERCISE XXXIV.

Much "sympathy"[1] is evinced for Mrs. Brown, who is at home, and has n an "invalid"[2] for the past 14 years. This "outrage"[3] has caused a great ck here, "more especially"[4] as another gentleman of the same "department"[5] h a very small "staff"[6] left here recently on similar duty and must be now near-the vicinity of the scene of the outrage from the opposite direction. The ole of Mr. Brown's camp, we believe, was looted and destroyed. It is a great take that when "telegraph officials"[7] are sent out on work of this description y are allowed to proceed without a proper "escort"[8] for their protection "How-

EXERCISE XXXIV.—(*Continued*)

ever," we hope soon to learn in what manner the Political Department intends dealing with those wild ruffians; but we trust full satisfaction will be exacted from the tribe for the perpetration of such a cowardly and brutal murder. "Apart from robbery"[10] being the probable "incentive,[11] it is not unlikely that this outrage may be the outcome of the disturbed state of the "North Western[12] Frontier."—*Civil and Military Gazette.*

1.—همدردی *ham dardi.*
2.—بیمار *bimár.*
3.—ظلم *zulm.*
4.—زیادہ تر اِس سبب سے *ziyáda tar is sabab-se*
5.—محکمہ *mahkma.*
6.—اہل کار *ahl-kár.*
7.—تارے محکمے عہدہ دار *tár-ke mahkmeke 'uhde-dár.*
8.—محافظ *muhafiz.*
9.—بہرحال *ba-har hál.*
10.—لوٹ چھوڑکر *lút chhorkar.*
11.—باعث *bá'is.*
12—سرحد شمال و مغرب *sarhadd-i-shumál-o maghrib.*

EXERCISE XXXV.

THE GORAKHPUR MURDER CASE

Before the "commitment,"[1] the defence "cross-examined"[2] Inspector Thompson on most of the matters refered to in "counsel's[3] speech." The witness "deposed"[4] on the 7th, the wife on the 16th, and the grandson on the 27th October. Questioned about the grandson, the witness said the police had evidence showing the grandson's presence in a "chemists"[5] shop on the morning Karim. Khan died: he had gone to the shop to get a "prescription"[6] containing opium made up. The police had this evidence some time before the arrest was made. No additional evidence was obtained either against the niece or the grandson after their respective arrests. The wife was arrested because the police investigation led to the conclusion that she had assisted the niece to prepare the *pan* for the "deceased"[7] which it was believed contained the poison that killed the deceased. This was the first police "theory."[8]—*Civil and Military Gazette.*

EXERCISE XXXV.—(*Continued.*)

1.—سپردگي *sipurdagí*, f.

2.—جرح کرنا *jarḥ karná*, a to cross-examine.

3.—کونسل کا بيان *kaunsil ká bayán.*

4.—ادائي شهادت کرنا *adá,-i-shahádat karná.*

5.—کيمياگر *kímiyágar.*

6.—نسخه *nuskha.*

7.—مرحوم *marhúm.*

8.—قياس *kiyás* ; خيال *khiyál.*

EXERCISE XXXVI.

The *pan* referred to was not the *pan* now said to have been given to the deceased by the little girl. It was true the "evidence"[1] now given connecting the wife with the death was not in the hands of the police before the first November, but the police had been in search of the girl who says she took milk to the deceased, from about the middle of October when her brother had made a statement. Questioned about the search, witness said he learnt that the girl was concealed in the house of Fazil Khan at a village about three miles off. The witness did not search at once, but waited for four or five days to make "arrangements."[2] "His plans being ripe,"[3] on the 1st November, he went to the house pointed out by his "detective,"[4] and found there the girl and her mother, but the "owner"[5] of the house was not Fazil Khan, but Elai Bux, who said Fazil Khan had asked him to keep the girl. Elai Bux had not been "prosecuted"[6] for hiding the girl in his house, but Fazil Khan was being prosecuted.—*Civil and Military Gazette.*

1.—شهادت *shahádat* f ; گواهي *gawáhí*, f.

2.—انتظام *intizám*, m.

3.—اسکي تياريان پکي هوکر *us-kí tayáríyán pakkí hokar.*

4.—سراغي *surágḥí*, m.

5.—مالک *málik.*

6.—دامن گيري *dáman gírí*, f. prosecution

EXERCISE XXXVII.

We have said that the Kanjar's enemies "comprise the whole population."[1] This is true ; but after all the country is wide, and "the Kanjar's visits are few and far between."[2] He will "raid"[3] a village, perhaps once in a year, perhaps only once in two years or five years ; and for the most part the villagers bear their losses with "resignation."[4] We have seen, "in a previous article,"[5] some

EXERCISE XXXVII.—(*Continued*).

of the methods whereby the Kanjar secures "immunity;"[6] and it is time now to note his dealings with the Department of Government whose duty it is to suppress crime, whether habituals or otherwise. The tribe is apparently a thorn in the side of the police. As long as there are no "traitors"[7] in the Kanjar camp, detection and conviction in individual cases are most difficult; and the constant complaints and reports and informations, even if usually of a "vague"[8] kind, and not made by the actual sufferers, constitute a blot upon the "administration"[9] of the thana or district. *Civil and Military Gazette.*

1.—Translate کل باشندے کنجروں کے دشمن ہوتے ہیں *kull báshinde kanjaron ke dushman hote hain.*

2.—کنجروں کی گشتیں کم اور بہت دیر کے بعد ہوتی ہیں *kanjaron kí gashten kam, aur bahut der ke ba'd hotí hain.*

3.—لوٹنا *lútná*

4.—تحمل *tahammul.*

5.—ایک پہلے فقرے میں *ek pahile fikremen.*

6—جس سے کنجر لوگ عدالت سے بچ جاتے ہیں *jis-se kanjar log 'adálat se bach játe hain.*

7.—نمکحرام *namakharám.*

8.—غیر معین *ghair mu'aíyan.*

9.—انتظام *intizám.*

EXERCISE XXXVIII.

According to their "traditions"[1] the Kanjars have wandered and lived on their neighbours ever "since time[2] began to run." "They hold"[3] that each caste and trade had a seperate "ancestor"[4] to whom the deity allotted a certain occupation or means of livelihood. Thus, to the first zamindar were given seed-grain of "wheat, rice, jowar,[5] and such like;" to the blacksmith, iron and "hammer"[6] and "anvil;"[7] to the carpenter his tools; but to Sansmal the first Kanjar, God gave a "measure[8] of grass-seed." This he sowed all up and down the country, and in course of time "like produced like,"[9] and the "brown"[10] floor of earth was covered with a green carpet. The land is, therefore, the Kanjars to wonder over and feed their cattle upon; but "forasmuch"[11] as grass will not satisfy the human stomach, God not having given the Kanjar "digestive organs"[12] to suit his gift,

EXERCISE XXXVIII—(*Continued.*)

er must be satisfied and the naked must be clothed at the expense of those iom the Supreme Being has been more kind.—*Civil and Military Gazette.*

- نقل *nakl*, f.
- زمانے کے شروع ہی سے *zamáne-ke shurú' hí se.*
- اُنکی یہہ رائے ہے *un-kí yih rá,e hai.*
- بزرگ *buzurg.*
- گیہوں چاول جوار وغیرہ *gehún cháwal jawár waghaira.*
- مارتول *mártol.*
- نہائی *nihá,í.*

8.—گھاس کے بیج کا ایک ماپ *ghás ke bíj ká ek máp.*

9.—جیسا بویا ویسا کاٹا *jaisá boyá waisá kátá.* Lit. as they sowed, so they reaped.

10.—خاکی *khákí.*

11.—کیونکہ *kyonki.*

12.—قوت ھضم *kúwat-i-hazm.*

EXERCISE XXXIX.

Thus, on the occasion of a sudden attack by the police or by villagers up-camp, the Kanjar who first sees the enemy, will call out to the others to go hiding, or to conceal stolen goods, or "[1] to rally for defence," and in so doing use "[2] words and phrases" peculiar to the tribe. Or a "[3] headman," while [4] lavering" with angry zamindars, will utter "[5] warnings and instructions" in [6] ame "mysterious" tongue to his comrades standing by, who are thus enabled ispected, to go and remove dangerous articles from the headman's house. Or members of a gang on a marauding expedition will mystify their victims by ing to each other, when talking is necessary, in their strange jargon. It is further, that on their expeditions they make use of various "[7] cries" to summon p, to warn of danger, to announce completion of work in hand, and so forth. [8] se are mostly realistic imitations of birds and animals, such as "partridges, ls, cats, foxes."—*Civil and Military Gazette.*

1.—حفاظت کے لئے ٹھہرنا *hifázut-ke liye thaharná.*

2.—الفاظ و جملے *alfáz-o-jumle.*

3.—سردار *sirdár.*

4.—منت و خوشامد *minnat o-khushámad.*

5.—اپنے ساتھیوں کو جتانا اور نصیحت کرنا *apne sáthiyon-ko jatáná aur nasíhat karná.*

6.—مخفی *makhfí.*

7.—آواز *áwáz*, f.

8.—تیتر اُلو بلی و اومری *titar ullú billi o-lomri*

EXERCISE XL.

"Consequently,"[1] your thanadar has ordinarily one plan, and one only, of dealing with a camp—get them out of my country as soon as possible. When a camp turns up, two "constables"[2] are sent to march with it and to do what can be done to "restrain"[3] the members and protact the people—and, which is the main point, to get the camp over the border "with all expedition."[4] Some of the Kanjars will tell you that they "bribe"[5] the constables to "keep their eyes shut."[6] Question constables who have been on this kind of duty, and they, while "indignantly"[7] denying "corruption,"[8] will plaintively declare their entire helplessness. The constables have marched all day with the camp and "they are mortal"[9] and must sleep some time, and thus they miss the "marauders"[10] returning "in the small hours"[11] with plunder, which is promptly hidden away; searches are only allowed when the searchers are numerous enough to "overawe"[12] the camp. Lastly on the march the women and children go direct ahead with the baggage, while the men scatter on business bent, and what is a poor constable to do? Such is the "plaint"[13] of the constable, and who can fail "to sympathise?"[14]—*Civil and Military Gazette.*

1.—اِس وجہ سے *is waje-se.*

2.—پولیس کے سپاہی *polís-ke sipáhí.*

3.—روکنا *rokná,* a.

4.—جتنی جلدی سے ہو سکے *jitní jaldí se ho-sake.*

5.—رشوت دینا *rishwat dená.*

6.—Use آنا کانی دینا *ánákání dená.*

7.—خفگی سے *khafgí-se.*

8.—رشوت خوری *rishwat khorí.*

9.—اور وے بھی آدمی ہین *aur we bhí ádmí hain.*

10.—لوٹیرا *luterá.*

11.—بڑی فجر *barí fajr.*

12.—دھمکانا *dhamkáná.*

13.—فریاد *faryád,* f.

14.—ہمدردی کرنا *hamdardí karná.*

EXERCISE XLI.

Mr. Jackson said:—I consider getting to the "Pole"[1] a very large order; only experienced men will venture to express any definite opinion on it In common with all other Arctic explorers, I have the greatest desire to reach it. Coburg

EXERCISE XLI —(*Continued.*)

Island, at the entrance of Jones Sound, on the Northwest coast of Baffin's Bay, is the furthest point regarding which we can do more than conjecture, and this point can be reached in any ordinary season. Beyond that point I hope to push my ship a considerable distance.[2] On leaving the ship at the furthest "navigable" point I shall establish a "base depot,"[3] and thence shall push North with my one companion. As I have said, where this depot will be established it is impossible to indicate, and therefore the intervening distance to the Pole is equally uncertain. That distance, whatever it may be, will be covered by means of dogs and ponies, the latter of which I have satisfactorily proved to be of the utmost value in Polar work. I shall carry "compressed food"[4] sufficient for as long a period as possible.

1.—قطب *kutb*, m. The North Pole, the Pole. Translate here, قطب شمالي *kutb-i-shumálí*; قطب جنوبي *kutb-i-janúbí*, the South Pole.

2 —کھلا *khulá*; جہاز جانے لائق *jahází jáne lá,ik.*

3,—زخیرے کا بڑا حصہ *zakhíre ká bará hissa.*

4.—دبي هوئي خوراک *dabí hú,í khúrák.*

EXERCISE XLII.

COLLOQUIAL :—

Who are you ? I am the son of the Lambardar ; my name is Ahmed Khan and that of my father Fatteh Ganj. We live in the village of Jamal Khan. We hold fifty jaribs of irrigated and eighty-five of land which depends upon the rains for its crops. Does this give you enough to live upon ? No, because the irrigated land produces only about five hundred rupees a year, and the non-irrigated some two hundred. We require about one hundred and fifty rupees every month. We have, therefore, to take service. My father has a pension of rupees five a month. My eldest brother is Jemadar in a Cavalry Regiment, and my second in the 18th Punjab Infantry. The third is *Naik* in a Border Militia. I am Deputy Inspector in the Peshawar Police. I am in charge of Rustam Khan. It is 20 miles from Hoti Mardan.

How is the chowkidar appointed ? He is selected by the headmen. He is then sent to the Police for approval. His pay comes from the village. The amount is very small. The village look upon him as a spy of the Police, and put no trust in him. On this account his reports are usually false.

Who is that man running ? He is coming to report some case. What is the matter Akram ? Last night I was going my rounds at ten o'clock. I had got to the South side of Mahabbat Khan's Masjid when an alarm was raised in the

EXERCISE XLII.—(*Continued.*)

Eastern Quarter I went and learnt that the Khan had been stabbed. Who did this, it is difficult to say. There is great enmity in the place. This settlement has caused bitter feuds in families. One cousin is hostile to the other cousin. Land and wealth are the cause of all murders.

What orders have been received regarding the Regiment ? It will march at 5 A. M, for Chomrain, halt for half an hour on the bank of the Bar. They cross by fords and boats to the other bank. The men should take cooked bread and water with them. It is a long march there and back How many carts camels, and mules will be required for the Regiment ? Ask for them to be here to-morrow.—*Higher Standard Examination Paper April* 1895.

EXERCISE XLIII.

COLLOQUIAL :—

Have you ever filed a suit against any one ? How do you act ? I go to the petition writer. He brings out some stamped paper and writes my claim on it. I then pay him and give my petition into court which has to hear my case. The Recorder of the Court examines my paper. I then pay for the Process Fees and Defendant is sent for on a certain day We both appear with our witnesses. The case is heard and decided. Sometimes those suits last for years.

What troops are there in this station ? Two Regiments of European Infantry ; three of Sikhs ; A Battery of Artillery ; one Regiment of Cavalry, and two Companies of Sappers and Miners.

There will be a great parade to-morrow. The General will inspect the troops. Come and see the show. Why is the General so particular about these parades ? Because we are near to the Frontier, and must always be ready for a fight.

The men are daily at Musketry. The men are repeatedly told that they must hit the thing fired at. If the soldiers cannot shoot well, they are of no good.

Who is that man who is coming along running ? He is a chowkidar of the village and he has come to report it. This is the Police Station. Come and hear what he says. The man in the chair there is Deputy Inspector. Well, Ahmed, what is it ? Last night about 11 P. M. I was going my rounds. It was dark, as clouds were over-head and rain was falling. I heard a cry in the quarter to the East of the village. I ran there and learnt this account.—*Examination Paper October* 1894.

EXERCISE XLIV.

The houses of India are built like prisons and the towns and cities are filthy and uncleanly. I must, however, except Hyderabad which has lately been constructed by Kutb Shah and bears a fair comparison with the cities in other parts of the world in appearance as well as cleanliness, and is superior to many. The cause of this excellence arises out of the five streams of water that flow through the streets and bazaars which are beautiful and wide. The shops and private

EXERCISE XLIV.—(*Continued*).

ses are throughout constructed of stone and mortar, and on each side of the am is a row of trees affording abundance of shade. India abounds in forests extensive wildernesses full of all sorts of trees. The agricultural population abundance of cattle in this country exceed those of all others, but its de- ulation and desolation are sudden and rapid beyond conception. This is owing he inhabitants building their houses of thatch and having their domestic nsils of earthenware which they easily abandon, and by taking their cattle to ıe other spot they easily build houses like those they have deserted, and after aining a few earthen vessels they again apply themselves to husbandry.—*Exa- ıation Paper October* 1893.

EXERCISE XLV.

There are certain seasons of the year when the elephants collect into large ds and traverse the country in quest of food or water, and as all that part of country to the North of the Niger is destitute of rivers, whenever the pools in woods are dried up the elephants approach the banks of that river. Here they ıtinue until the commencement of the rainy season in the months of June or y, and during this time they are much hunted by such of the Natives as have ıpowder to spare. The elephant hunters seldom go out singly. A party of r or five join together and each having furnished himself with powder and ball l a quantity of cornmeal in a leather bag sufficient for five or six days provisions, y enter the most lonely parts of the woods and examine with great care any ıg which may lead to the discovery of the elephants. In this pursuit great ɔ is necessary. Some hunters are so expert that they can tell as soon as they the footmarks of an elephant, at what time it passed and when it will be nd.—*Lower Standard Examination Paper January* 1895.

EXERCISE XLVI.

Sialkot, 20th May 1894.

At a District Court Martial held at Sialkot, on the 18th April 1894, No. 3, Corporal William Duncan, was arraigned on the following charges :—

1st Charge.—When charged with the care of public money embezzling ı same,

in that

, at Sialkot, between the 12th December 1893 and 10th March 1894, when arged with the care of public money, having received cash for Rs. 106-3-2 upees one hundred and six, annas three and pies two), being the amount re- ved for the sale of malt liquor at the Rest Camp, Rawalpindi, and only acount- for Rs. 50 (Rs. fifty) in the account book, applied the difference, *viz* Rs. 3-2 (Rupees fifty-six, annas three and pies two) to his own use.

2nd Charge.—In a book kept by him knowingly making fraudulent entries,

in that

at Rawalpindi, between the 12th December 1893 and 10th March 1894, with ent to defraud, made entries of cash received by him which differed from the ual amounts received and for which receipts were given by him.

EXERCISE XLVI.—(*Continued*)

FINDING.

The Court find that the prisoner No. 513, Corporal William Duncan, is not guilty of the first charge, but is guilty of the second charge.

SENTENCE.

The Court sentence the prisoner No. 513, Corporal William Duncan, to be reduced to the ranks.

Signed at Rawal Pindi, this 10th day of May 1894.

CONFIRMED.

EXERCISE XLVII.

The ancient Hindoos were not slow to perceive that for a kingdom to flourish it must cultivate the arts connected with commerce. We find it was renowned for its arts, its manufacture of arms and armour, and the ingenuity of its artisans and artificers, and that its cities were famous for their great merchants. Where there were rivers they were covered with fleets of boats. From country to country and from city to city caravans conveying merchandise promoted the general wealth and prosperity, and at the same time offered acute temptation to gangs of robbers or bands of banditti. A port most frequently spoken of is that of Tamralipta, now know as Tomluk at the mouth of the Ganges. From this port vessels appear to have been continually going to all the countries to the East of India, and even as far as to China, for in the story of Artholobha and his beautiful wife it is related that a merchant named Sukhadana had brought to the city of Kanchi "innumerable pairs of excellent garments made in China." Mention is frepuently made of "Katha," supposed to mean Cathay. Vessels were sometimes five days in reaching their destinations from Tamralipta, and sometimes eight days. We have descriptions of storms and other accidents of the ocean. Stories are told of the adventures of merchants and kings passing from island to island in search of some beloved object or in the pursuit of wealth. And not only do we find constant intercourse between India and the countries of the East, but the islands of the West were brought under subjection, and with them there appears to have been kept up a constant intercourse maintained by Native traders to this day. This is confirmed by the accounts which have come down to us of the trade and commerce of the Erythrean Sea.—*H. P. Examination Paper April* 1896.

EXERCISE XLVIII.

Until two hours after sunset on this day, Rafushan stood two *kos* from the field of battle, with his army drawn up in readiness. He had been advised to stand aloof and await the result of Jahan Shah's efforts. The astrologers had also told him that in the end, the prize would fall to his lot. In this way his inaction is to be accounted for. It was now necessary to find out how the day had gone. The patrols and scouts brought in conflicting reports, the only thing certain was that one or other of the two parties had gained the day. At length when about a quarter of the night had passed, an elephant without a driver appeared in the distance. When it was captured it was found that within the canopy was seated one of the children of Jahan Shah with its nurse. Rafushan re-assured the child by giving some fruit, and from his lips the fate of the battle

EXERCISE XLVIII—(*Continued.*)

s learnt. The prince then sent one of his eunuchs to Jahandar Shah with a ssage to the effect that he (Rafi-u-shan) not having in any way broken the con- ct, what were his brother's intentions with regard to him? On reaching the t of Jahandar Shah the eunuch was told that the Emperor, tired out by exer- is extending over a whole day and night, had retired to rest and could not be turbed. The messenger next went to the quarters of Zu-l figar Khan, where was met with the same excuse. He now took his way to Kokaltash Khan, om he found still awake, and to him he conveyed his master's message. Ko- tash Khan, styled indignantly by Karnwar Khan, a senseless blockhead, call- out " perhaps you have come to see Jahan Shah, there they are, the corpses of her and son. Tell Rafi-u-shan if he wants to fight, he will meet the same fate. e eunuch returned and reported to his master what he had heard and seen. *P. Examination Paper January* 1897.

EXERCISE XLIX.

IDIOMATIC SENTENCES.

ANSLATE IDIOMATICALLY :—

(1.)—The essence of greatness is the perception that virtue is enough : it poverty is its ornament. It does not need plenty and can very well abide its loss.

(2.)—We know truth when we see it from opinion just as we know we are ake when we are awake. We are wiser than we know.

(3.)—Men cease to interest us when we find their limitations. The only is limitation. As soon as you come up with a man's limitations, it is all over h him ; his talents, his enterprise, his knowledge avail him nothing.

(4.)—Everything then goes to show that the soul is not an organ, but ani- tes and exercises all the organs : neither is it a function like the power of mory, of calculation, of comparison, but uses these as hands and feet.

(5.)—We commonly talk of choosing our friends, whereas in reality friends self elected. Reverence is a great part of friendship to which also indivi- ality is essential. Better by far be a nettle in the side of your friend than his echo.—*H. P. Examination Paper April* 1896.

EXERCISE XLX.

IDIOMATIC SENTENCES.

ANSLATE IDOIMATICALLY :—

(1.)—Lives of good men all remind us,
We may make our own sublime,
And departing leave behind us,
Foot-prints on the sands of time.

EXERCISE XLX.—(*Continued.*)

(2.)—A pancake is made of eggs and milk it is true, but there is a g deal in the skill with which the ingredients are mixed and cooked. Just so conjunction of words and phrases may be no book.

(3.)—The world is but a gigantic chessboard. Man takes one set of pi and Death the other. In spite of his getting the first move, all man's strat avails him nothing, and however long he may put it off, the final "mate" inevitable.

(4.)—A friend to be worth anything must be staunch, there must be blowing hot or cold, no sticking to you like a leech when you are well off, deserting you in misfortune as a rat leaves a sinking ship.

(5.)—He was the only son of his mother, and she was a widow.

(6.)—There is a well known English proverb which runs, "empty p make the most noise." However, there seems every probability that this sayi is of Aryan origin, and should be not "pots" but "pods," as the Hindi prov shows.—*H. P. Examination Paper January* 1897.

Translation of Hard Words occuring in the Manuscript.

PETITION No. 1.

Poor.
Cherisher.
Lit. safety.
My Lord.
Humble servant.
Battle, f.
Agents, m.

8 Application, f.
9 Hopeful.
10 Lit. protection, f.
11 Surety, f.
12 Dated, f.
13 A. D.

PETITION No. 2.

Kind to the poor.
Service, f.
Space of time, f.
Leave, f.
On account of.
Sickness, f.
Widow.

8 Sir, Your Honor.
9 Property, f.
10 To live upon گذارہ کرنا
11 Therefore.
12 Thinking it reasonable I (have) petitioned.
13 Dated.

PETITION No. 3.

In the service.
Term of respect.
Petition, request.
Native soldier.
Corporal.
Leave, f.
Humble one.

8 Borrowed, from قرض لینا to borrow.
9 Adverbial participle.
10 Shall pay up, from ادا کرنا to pay.
11 Space of time.
12 Putting of.
13 Will pray for.

PETITION No. 4.

Request.
Humble one.
Etc.

4 Was in the habit of taking away.
5 Doubt.
6 Shall complain.

PETITION No. 5.

Majesty, Highness.
Increase, m.
Prosperity be. Arabic form.
Leave, f.
Excess, f. Persian Genitive.
Hall, m.
To be demolished, n.
Note the idiom. Infinitive of purpose.
An emphatic sentence.
Force, Noise, m.
District, f.
Note use of the Plural to denote "excess."

13 Idiom for "to be crushed," n.
14 "Having sent this etc., Relates to the Colonel.
15 An advance of money, f.
16 Treasury, m.
17 Wages, f. Note the double postposition "from, in."
18. Otherwise. Adverb.
19. "Thinking it right, I have petitioned you."
20 Dated.
21 4th August.

PETITION No. 6.

1 Rank, m.
2 Subject, purport.
3 " To your slave's address."
4 Read : " was born before the proper time."
5 God, m.
6 Divine decree, f.
7 Agrees with درنون
8 فوت هونا *faut honá*, n. to die.
9 Faith, religion, m.
10 Bones of a dead person after flesh has been burned, Hin custom.
11 Place of pilgrimage, m.
12 See Rule XVII.
13 Writer speaks of himself in t 3rd Person Singular.
14 Leave, f.
15 Rule LXVI.
16 Right etc. m.

PETITION No. 7.

1 Cherisher of slaves etc. Persian.
2 Contractor, m.
3 An Hospital, m.
4 Promise, m.
5 Rule LXXXIX.
6 Materials ; m. Ar. Plural.
7 A brick, f.
8 A Stone, m.
9 *i. e.* چونا *chuná*, m. lime.
10 Etcetra.
11 Present.
12 Now-a-days.
13 Cholera, هیضه هونا to have cholera n.
14 A mason, m.
15 An artificer, m.
16 A labourer, m.
17 " Not at all."
18 " Having ordered etc." This ve is always used in reference superiors, a.
19 Contract deed, m.
20 Bodily health, f.
21 Misfortune, calamity, f.
22 Read : " Seeing no other resour etc.
23 " Dated the 3rd of January 1862.

PETITION No. 8.

1 Cherisher of slaves, Persian.
2 Rule VIII.
3 Rule XXI.
4 Price. f.
5 Asked. Agrees with قیمت
6 " On receiving etc." Rule XXVI.
7 Trust, m. Loan.
8 To refuse, a.
9 Pay, wages.
10 Approved, m.
11 Slap, blow, m.
12 Abuse, Idiomatically used in t Plural Note.
13 Witness, m.
14 Afair, m.
15 " Having enquired," a.
16 The above named, Per.
17 " May punish etc." Plural of re pect, Rule LXVI.
18 " Then it will be well."
19 " Dated 2nd June."

PETITION No. 9.

1 Cherisher of (his) subjects.
2 Inhabitants, m. Per. Plural.
3 European Soldier, m.
4 Often, usually, Adv.
5 Distress, trouble, f.
6 Loss, m.
7 Translate : " Suffered etc." R LXXXV.
8 Agrees with چیزیں which is fe nine.
9 " Hold us excused."
10 Rule LV.

1 Reciprocal abuse.
2 Inceptive Compound.
3 " With their guns," Rule XXXIV.
4 Bayonet, f.
5 Remedy, cure, m.
6 Dative of Reference.
17 Wounds, m.
18 Rule XIX.
19 „ LXIV.
20 " By way of kindness etc." Per.
21 " 8th September 1894."

PETITION No. 10.

1 Lord, Master, Sir, m.
2 Helpless, poor one, Persian Adjective in Superlative degree.
3 Department, m.
4 Honesty, f.
5 Labour, f.
6 " Provided that etc.
7 " Will perform," 3rd Singular Absolute Future.
8 " Will recommend;" Plural of Respect.
9 Post, Situation, f.
10 Read : " As far as in me lies."
11 Trouble, pains, f.
12 " In your Honor's behalf."

PETITION No. 11.

1 Note how the two words are joined together.
2 Situation, f.
3 Follows the feminine noun اسامي
4 Translate : " vacant."
5 Translate " Certificates etc." f.
6 Skill : working capacity &c. f.
7 Read, " Your humble servant has attached a copy of them to this application."
8 Ability and Skill.
9 Arabic broken Plural. Rulers, Masters, &c.
10 It is hoped, &c.
11 A family man.
12 No other means.
13 Subsistence, f.
14 Obedient, humble, etc.
15 Ahmed Hussain.
16 Candidate.

PETITION No. 12.

1 " With interest."
2 " After a lapse of six months."
3 " Now a whole year has elapsed."
4 " Neither has principal reached me nor interest."
5 " After a deal of waiting."
6 " Without fail and according to agreement."
7 " Your humble servant will have to file a claim."
8 Expense, m.
9 " Besides disgrace."
10 Note this ever recurring mode of pression.
11 Baroo Mull.
12 *i. e.* Sudder Bazar, Umballa.
13 6th December.

PETITION No. 13.

1 Cherisher of subjects.
2 Respect, salutation.
3 The whole sentence translates the English. " I respectfully beg to report &c."
4 Mr. Robert.
A small bundle of clothes, m.
" Having come."
" I strongly objected."
Willing or unwilling &c.
The Deputy Inspector.
10 Made search.
11 " He would not listen to a single (word).
12 Lockup, f.
13 Enquiry.
14 " I die of hunger and thirst."
15 " If any fault be proved against me."
16 " Then certainly according to law" &c.
17 Ghulam Mehamed, Chief.
18 Bijnor.

PETITION No. 14.

1 To-morrow, Note construction.
2 An order, m.
3 " To this effect, etc."
4 " On the 4th of this month."
5 Native Cavalry.
6 Camp, m.
7 Mughal-ki-Sara.
8 Sir, etc.
9 " According to your honors' order."
10 Management, m.
11 " Keep your mind at ease," be a sured etc."
12 Service, Pl. of خدمت
13 Suitable.
14 Well-wisher.
15 Chatr Singh.
16 " 4th of the current month."
17 Current year.

PETITION No. 15.

1 A written order, m.
2 Head of cattle (*i. e.* one ox, one horse etc) m.
3 This word is used with camels in the sense of راس with cattle.
4 This word is used with elephants.
5 Read : " On the 20th."
6 Segment, portion, f. Note the use this word.
7 " By return of post."
8 Alternative for اس مضمون
9 " Be paid."
10 Ishar Dass.
11 Mian Meer.

PETITION No. 16.

1 19th Native Cavalry."
2 Captain.
3 Jemadar.
4 " Several times."
5 " Was in the habit of."
6 Dative of Reference Rule XX.
7 " At all events, etc."
8 Pension, m.
9 Livelihood, m.
10 Burmah.
11 Police, English words are consid ed feminine in Urdu.
12 That is, Head of the Police Burmah.
13 Has already passed the middle E mination.
14 Language.
15 Will continue to pray.
16 Nihal Singh.
17 Pensioner.

PETITION No. 17.

1 Jaipore.
2 Meerut.
3 Mr. Gough.
4 Orderly.
5 Race Course. m.
6 Lit. a circle, a wheel, m. Read. " Around the Race Course."
7 " Having walked it gently about
8 Together with light and warm clo ing.
9 Read : " Looks very kind u this slave."
10 Kadir Bux.
11 Coachman.

PETITION No. 18.

1 Colonel.
2 Basakhi fair.
3 Cheap price.
4 Femine, f.
5 With. Arabic.
6 Cow, f. Persian word.
7 To come to hand, to be procured.
8 To-day. Note the construction.
9 Jodh Singh.
10 " It is hoped."
11 The season for cutting the crops
12 " Is on the *tapis*, is near etc.".
13 Recruit.

PETITION No. 19.

1 Mr. Akhwand.
2 Buner country.
3 Rebellion, m.
4 Pomp and noise etc. m.
5 Attack, assault, m.
6 Translate freely : Will do our duty.
7 Contingent Future.
8 Medal, m.

PETITION No. 20.

1 Jammu.
2 School
3 From the violence of the rains.
4 Teacher.
5 Devi Parshad.
6 1st Middle class.
7 Kindly.
8 Having sent the telegram.
9 Will perform the usual rites.
10 Shamsher Singh.
11 9th Infantry.

PETITION No. 21.

1 Magnificient of the age.
2 Well wisher of the Government.
3 Lit : favors, tokens.
4 Petitioning.
5 Quetta.
6 Telegram.
7 Afghanistan.
8 Ghilzai
9 Having robbed and plundered.
10 Coming and going.
11 Mutiny, rebellion, f.
12 Have got ready for, have determined on etc. Idiom.
13 Tribe after tribe.
14 2nd Native Infantry.
15 Burnt.
16 Plundered.
17 Nor clue nor trace.
18 Fire of dissension.
19 Be extinguished.
20 Considering it right and for the best etc.
21 Petitioner.
22 G. N.
23 Informant.

PETITION No. 22.

1 Magistrate.
2 Written.
3 Request, prayer, m. f.
4 Captain Smith.
5 Per month.
6 By instalments.
7 By way of written agreement.
8 Own pen.
9 After some days.
10 The above named gentleman.
11 For one thousand rupees. Rule XXIV.
12 The Colonel
13 وصول ہونا n. to be realized.
14 After the sale of the horse.
15 According to the agreement.
16 Having abused me. Note the idiom.
17 Had me turned out of his compound
18 Therefore. (This word has a peculiar pronounciation)
19 Disrespect.
20 Samand Khan.
21 Peshawari *i e.* of Peshawar.
22 Horse dealer.

PETITION No. 23.

1 May your rank increase.
2 Ghulam Ali Subedar.
3 26th Native Infantry.
4 1851.
5 With good name and intentions.
6 Have continued to treat all servants kindly.
7 1860.
8 Is not fulfilled, accomplished etc.
9 Strength, f.
10 The Doctor.
11 Treat yourself in your own house.
12 As much as.
13 Pension.
14 Resignation, m.
15 Spend, pass away.
16 Engaged.

PETITION No. 24.

1 This note, petition &c.
2 Superintendent Le Marchant.
3 Dated.
4 Sub-Inspector.
5 Kishngarh Station.
6 On the 4th of the present month.
7 A letter etc.
8 To this purport.
9 Father.
10 By the decree of God.
11 Has died.
12 Without, besides, this slave etc.
13 Customs of mourning.
14 By means of this letter, throug this letter.
15 Then it is extremely kind (of you.

PETITION No. 25.

1 Humble one.
2 20th June.
3 30th ,,
4 Information.
5 Therefore.
6 This petition.
7 May be granted.
8 Ghulam Ahmad Khan.
9 Constable No 16.
10 Certain month.
11 Certain year.

PETITION No. 26

1 Specimen, m.
2 Agreement, title deed etc.
3 The reason (of this) writing is this etc.
4 On the.
5 4th January 1876.
6 Brigadier.
7 To me the agreer.
8 Contract, m.
9 Parade ground.
10 The whole of the grass.
11 Confiscated.
12 Loss, injury.
13 Few lines, Lit. "few letters."
14 Proof, etc.
15 Signed.
16 Chatr Sain, Contractor.

PETITION No. 27.

1 I am, Husain Bux, son of Wazir Bux, inhabitant of Lahore.
2 Soundness, f.
3 Sense and understanding.
4 Of my own accord.
5 Commissariat Officer.
6 The sum of two thousand rupees.
7 Sheep.
8 Approved.
9 Fat and tender.
10 Sleek.
11 Agreeably to approval.
12 If by chance.
13 Two and a half.
14 Will be placed in the Commissari Treasury.
15 Bond.
16 Reminder.
17 Repetition. Puts emphasis on th point at issue.
18 Injury and loss.
19 Agreer.
20 Whatever the Govt. will adjudge.
21 Will be agreed to and approved c
22 Excuse or quibble.
23 Husain Bux.
24 Son of Pir Bux.
25 By my own pen.

PETITION No. 28

1 Favor's treasure, i. e. magnificient.
2 General.
3 Petition, m. f.
4 Poor one.
5 Since 1867.
6 The rank of Doctor.
7 During my incumbency.
8 Expedition.
9 Although.
10 Concerning this matter.
11 Result, m.
12 Promotion, f.

PETITION No. 28—*(Continued.)*

ncements. Pl.
Surgeon.
hese good things; spoken ironically.
e is no report against any one. Note the idiom.
e is a strong rumour etc. Another good idiom.

18 Chinese war.
19 Camp.
20 It will be very kind of your honor.
21 A petition. Note this use of قطعه
22 The General Doctor.
23 Shekh Mohammed.
24 2nd Native Infantry,
25 Allahabad.

PETITION No. 29.

igher of the poor غربا is the Plural of غريب
count of heavy rain.
gh the force of the water.
s, etc f.
of safety.
al times about this matter.
ck Master.
also by petitioning.
t is a hundred pities.

10 Up till now no action has been taken.
11 Daily.
12 Continuing to come. Conjunctive participle *repeated*.
13 Commander of the troops.
14 Great inconvenience.
15 Lit, in future the power is yours.
16 Petitioner.
17 Gopi Chand Chowdhry.

PETITION No. 30.

wer of favors on your slaves.
erday. Note the construction.
ling along.
the bridge.
d. f.
able.
ired.
t is the matter ? what's up?
information at the Police Station.
on as he set eyes on me.
y.
habitant.

13 Did not listen to one. بات *bát* word is understood.
14 Thing.
15 Stolen.
16 Although I denied it and cried. "alas !"
17 Having settled it that I was a thief,
18 They want any amount of bribes.
19 Just and a cherisher of the subject.
20 Innocent.
21 Privately.
22 Said Ullah, inhabitant of Meerut city.

PETITION No. 31.

wer of favors.
erer of kindnesses.
f of slaves.
Native Infantry.
ntertained.
rmed.
rs high and low, senior and junior.
ict.
al.
ng been transferred.
r ranks.
e time of departure. Shows respect.

13 Certificates of good character, etc
14 Bestowed.
15 Zeal, f.
16 Chitral.
17 Battle.
18 And received the rank of Subedar.
19 Thanks.
20 Entitled to pension.
21 The son of your slave.
22 Strong, etc.
23 Has already passed.
24 Mahinder Singh.

PETITION No. 32.

1 After paying his respects, etc.
2 On the twentieth, Rule XXV.
3 Meerut Cantonments.
4 On the 24th of the present month.
5 The present year.
6 Kandahar.
7 Lit, ripe : Read, trustworthy.
8 Reliable.
9 Informers.
10 Husain Khan, robber.
11 Besieged.
12 The aforesaid gentleman.
13 The two murderers.
14 Certainly the two guilty one mained three days at my h
15 Your slave was not quite sat with what he said.
16 According to custom.
17 The above mentioned. Agen case.
18 The two murderers.
19 To-day or to-morrow.
20 Culprits.
21 Handcuffs and chains.
22 The petition of Noor Khan Risaldar.

PETITION No. 33.

1 Jai Sing.
2 Order, m.
3 Lime, wood, stones, etc.
4 Materials, m. Arabic Plural.
5 Carpenters, blacksmiths and labourers.
6 Always use this form to show respect.
7 Will be begun.
8 In no way will there be loss.
9 Nanak Chand, Contractor.
10 Thirty thousand.
11 Note the use of پر
12 Within four months.
13 Loss, damage.
14 An advance of money, f.
15 On half the work being finishe
16 Dated the 3rd of June 1862.

PETITION No. 34.

1 Case. case in Court, m.
2 Since 6 months
3 Has been before the Court.
4 Settlement, m.
5 With fidelity and sympathy.
6 Note the use of this ever recurring style of repeating words.
7 Entirely, wholly
8 The use of this verb implies respect
9 Mr. Janki Parshad.
10 A Banker, m.
11 Son of Mr. Than Singh.
12 Inhabitant of the Sudder B Amballa.
13 Just.
14 Dative of Reference, Rule XX
15 Wishes and orders etc.
16 Is approved of and agreed to e
17 In future.
18 Mohan Lall, Merchant.

PETITION No. 35.

1 From the newspaper.
2 Auspicious Government.
3 Railway Line.
4 Simla Hills.
5 About to start,
6 Public notification.
7 Head Office.
8 Should forward his application.
9 By mileage.
10 Loss, damage, m.
11 By name. A useful word,
12 Karam Chand and Muna Lall.
13 Along with building the brid etc.
14 The work will be well finished.
15 Stipulations. Arabic pl.
16 Inspection, m.
17 Copies.
18 Filed, annexed,
19 Apparent.
20 Girdhari Lall.
21 Dated the first of March 1

PETITION No. 36.

,te.	10	In accordance with my good services.
possible. Note the ex-	11	On account of the famine.
ion.	12	Resignation, m.
ng made my blood water	13	Pension, m.
: With extreme toil etc.	14	Lit, be it known to your honor.
;ly, several doctors.	15	Office work.
.	16	Your slave.
es.	17	Generally, usually.
on, pleasure etc.	18	Engaged.
which is attached to this	19	Khaliq Bux.
;ion.	20	Son of Sheekh Juman.
[for my good luck. Iro-		
l.		

PETITION No. 37.

of the age. Persian Ge-	10	Dunned.
'e.	11	Above mentioned. Agentive case.
e of two years and nine	12	A plain reply ; a flat denial.
ths.	13	On account of the famine.
of fifty rupees.	14	Trustworthy.
Sital Pershad	15	The aforesaid gold smith.
bitant of the Sudder Ba-	16	Greatly indebted.
	17	One who does not give readily.
r Cantonments	18	With interest at the rate of two rupees eight annas per hundred.
ce, f.	19	Tirkha Ram
d.	20	Complainant.
nates.		

PETITION No. 38.

ran of the time. Nausher-	11	By means of this petition.
was a very just king.	12	Petitioning. Persian word.
Examination.	13	Rank, position, Note that the word is followed by پر not by کو
f.	14	Having imagined.
n the Registry Office.	15	Certificates are annexed to this petition.
uty Commissioner.	16	Inspection, m.
ent etc.	17	Mahabir Parshad.
ve resigned. Rule XXX.	18	Dated the 4th of February 1897.
, place, f.		
ecretaryship.		

PETITION No. 39.

e Case. Rule XXX.	10	Fixed time.
s.	11	Both words mean "doubt."
antry.	12	Arabic Pl. of حاكم *hákim*. m. a ruler.
une etc. m. Rule XXXIV.	13	The lamp burns not before Kala. *i. e.* might is right.
ster of the buildings. Exe-	14	Consquently by means of this petition.
ive Engineer.	15	May be kindly bestowed on this slave. Rule LXV.
of flaw or fault.	16	Deed of Suretiship, m.
Regiment.	17	Kundan Lall.
orruption of the English	18	Girdhari Lall, Merchant and Banker.
d.		
na Lall, Merchant. Indi-		
; object.		

PETITION No. 40,

1 Cherisher of the poor.
2 May your prosperity and rank increase. Rule LXV.
3 Your honor must remember. Absolute Future.
4 Your honor.
5 In the 12th Native Cavalry.
6 Captain. Corruption of the English word.
7 Exalted.
8 Servant. m.
9 Auspicious etc
10 Major.
11 Colonel.
12 Having tendered my resignatio
13 Lit. Continues to kill flies. Re Continues to idle away tim
14 Proverb. Nobody's child etc.
15 Honor.
16 Agent.
17 Of the Gwalior State.
18 Having caused it to be register
19 Then please notify. Continge Future.
10 High rank.

PETITION No. 41.

1 Subline, high.
2 This humble one has heard out of doors
3 In the direction of Burmah.
4 English gentlemen.
5 Having volunteered.
6 Along with the regiments.
7 Pro: If I place the atta lamp in my house, then the mice eat it, while out side the crows carry it away.
8 Desire.
9 In some Native Cavalry or Infantry Regiment.
10 Skill.
11 Either a heap of money or bon
12 Auspicious presences.
13 Regiment. The English word.
14 Your honor is well acquainted w my circumstances.
15 Without ceremony or flattery e
16 Openly, freely.
17 Strong.
18 F. A. Examination.
19 Fate, fortune.
20 Day and night.
21 Perplexity.
22 With a gracious reply.
23 No more.

PETITION No. 42.

1 Scatterer of favors.
2 Slave, Persian Superlative.
3 By the decree of God.
4 Idiom. Lit. a flower fell. Read : a fire took place.
5 Things, goods, Ar. Pl.
6 Ashes, m.
7 Receipts and Agreements.
8 Inspector.
9 Town.
10 When the house is on fire what saved is so much gained.
11 Having risked my life. Idiom, remember.
12 Sufficient for evidence.
13 Wickedness, f.
14 Chatr Sain.
15 Son of Ram Dass
16 If opportunity should arise.
17 Provision against etc. m.
18 Dated the 3rd of May 1876.

PETITION No. 43.

1 Occasion.
2 Honored.
3 Sufficient.
4 Assistant.
5 Brij Bhan.
6 Excluded.
7 Having had it registered.
8 Obliged.
9 I have lost my opportunity in world and hopes of the ne
10 Black mark on the forehead.
11 Bihari Lall.
12 Dated the 6th of July 1893.

PETITION No. 44

1 Poor, wretched.
2 Having marched.
3 Calamity, f.
4 The tongue has no strength to relate.
5 Nor the pen power to write it.
6 Having overlooked this matter.
7 Trouble, f.
8 Ignorant and untried.
9 On the horns of a dilemma.
10 Having cut short etc.
11 Dug trenches.
12 In the enemy's army.
13 Missive of conditions
14 Victory favoured us..
15 Idiom. We remained masters of the Field.
16 Amin-ud-din.

PETITION No. 45.

1 Pitier of the orphans.
2 By the decree of God.
3 Have died.
4 Paradise, m.
5 Guardian. m.
6 Guardian.
7 Means of subsistence.
8 Poor, helpless one.
9 Also.
10 Government School.
11 Benefit scattering.
12 Degree.
13 Inhabitant of Machhi Wara, Bombay

PETITION No. 46.

1 Defender of the poor.
2 Suchet Singh.
3 Written receipt.
4 Per cent.
5 To procrastinate.
6 Sorely dunned him.
7 Idiom. Having abused me.
8 Assault, f.
9 According to Law.
10 Civil.
11 English word, "decree."
12 Goods.
13 Having caused to be confiscated.
14 Jaimal Singh.

PETITION No 47.

1 Well wisher of the afflicted.
2 Petitioning.
3 Last year. Persian form.
4 Leopard, m.
5 English word, "Collector."
6 In order to be favoured with the reward.
7 Let an order be issued.
8 To wander idly about.
9 To tease etc.
10 Thought of reward.
11 To rankle.

PETITION No.48.

1 Most gracious, Sir.
2 Deceased.
3 A large three storeyed house.
4 Of silver and gold.
5 Died intestate.
6 And without any written document
7 Having agreed.
8 Live amicably.
9 In accordance with law.
10 What ought to be bestowed.
11 Are denying.
12 Defendants, Pl.

PETITION No. 49.

1 Bestower of dignities,
2 Desire of Meeting (you).
3 Anxiety.
4 Vicissitude, f.
5 *i. e.* this slave ever remembers your honor.
6 Like an engraving on stone.
7 Attention, attending to, m.
8 All men.
9 Read : Own.
10 Ability and learning. Both are feminine.
11 Extremely.
12 Excelling, exceeding
13 Companionship, society, f.
14 Lower Urdu.
15 Standard. English word.
16 High proficiency, English.
17 Brij Bhasha Examination, T Brij Dialect of Hindi.
18 Board.
19 Successful.
20 Continues to make extreme effor Idiom.
21 *i e.* God.
22 First etc.

PETITION No. 50.

1 Peshawar.
2 Difficult.
3 Carrying out.
4 Order, Command, m.
5 To pierce the girls' ear when the marriage procession comes to the house.
6 Arrangements would have be made in accordance with yo wishes etc.
7 Comst. Dept. Rawal Pindi.

نمبر ۴۹ یہ عرضی خدمت فیضدرجت جناب میجر ایک صاحب بہادر دام اقبالہ مین ہے۔

جناب عالی سلام نیاز اور شوق ملاقات کے بعد عرض یہ ہے کہ مجھ خیر خواہ کو بہت دنون سے جو حضور نے یاد نہین فرمایا فکر
معلوم نہین کہ آیا کیا معاملہ درپیش آیا جو بندہ کی یاد آپکی یاد سے جاتی رہی جناب کے یاد نفرمانے پر قلق ہے یہ سب خوبی گردش
فلک سے ہے سچ ہے کہ جو آنکھون سے دور ہے وہ دل سے بھی دور مگر بندہ تو اپنے خیال سے ہر وقت حاضر حضور ہے عنایت جناب
نقش کالحجر ہے توجہ حضور کا مشکور ہر فرد بشر ہے جناب میرے اگرچہ علمیت و زباندانی خود بدولت کی بیشک مشہور نزدیک و دور
مگر اندنون نہین لیاقت و فضیلت ایک صاحب بہادر جو ڈبلیو گلبرٹ سن صاحب افسر کمسرٹ ہے بھی بدرجہ نہایت بندہ مشکور
صاحب کو اکثر شاگردون سے بڑھ چڑھ کر پایا انکی صحبت سے طبیعت نے بہت حظ اٹھایا زمانہ پہلے مین تو یہ صاحب اور اردو پر شن
وائس اسٹنڈرڈ اردو مین کامیابی حاصل کر چکے تھے اس جاہل کی تعلیم سے دائیر پروفیشنسی اردو مین عمدہ طور سے کامیاب ہو
پھر ایسا ہی اسی درجہ کے امتحان برج بھاشا مین بھی بورڈ کے میدان سے گیند پیشدستی کی ہاتھ آگئی اب گری آنر اردو کیلئے لہذا
کر رہے ہین امید ہے کہ بفضل خدا بشرط شوق و محنت اس دریا سے بھی مطلب کے کنارہ پر خاطر خواہ طریق سے پہنچ جاوینگے آیندہ جو
مولی ہے وہ ہی اولی ہے اطلاعاً یہ حال واسطے خوشی خاطر خادمان جناب کے عرض کیا ہے فقط سلام نیاز و مداد ب

حضور کا دلی دعاگو خیر خواہ فقیر احمد شاہ وارد حال صدر انبالہ ۶ مارچ ۱۸۹۷ء

نمبر ۵۰ عالیجاہ بندہ پرور زیادہ بوسہ حضور کا۔ آج سلو پر اپریل سنہ حال کو ایک قطعہ حکمنامہ حکومت کا بمراہ سوار اسپ پر پہنچا کہ اس حکمنامہ کے پہنچتے
فوری ایک مضمون رانہ لکھو پیش شتر چوپان نشاپور روانہ کر دیا سو عرض یہ ہے کہ اندرانہ نوکا جمع کرنا بہت مشکل دشوار ہے کیونکہ اندرانہ نو
میں شتر بار جو پانی کیلئے چھوڑ دیتے ہین اور اندرانہ نو کا نقصان پہنچتا ہے بصد مشکل پانی مہیا ہوا ہے بہت تلاش سے حکم کی تعمیل منظور
روانہ کر دیئے ہیں اور اندرانہ نو کی تلاش ہو رہی ہے جگہ بجگہ آدمیونکو بھیجا گیا ہے ہر وقت ملجانیکے بموجب گنتی دلی شاہ حضور کے روانہ کر جا
یہاں ساٹھ اندرانہ موجود تھے بسبب خرابی موسم گرمی کے جو حاضر تھے بھیجدیئے گئے خداوند امر فرمائے جاہ کہ مثل فوری عرض کرتے
ہیں اندرانہ گھر پہنچے اور لڑکی کا چھیدنا کرنیکا حکم کر چکے پٹی مرگ کیا جاتا ہے اگر کچھ دیر پہلے ایسے حکم سے اطلاع بخشتے تو بفضل خ
اور اقبال سرکار سے منظم ہو جاتا بندہ بسبب کیا تا نظر زیادہ صدور اوب عرض فوری چند سطر لکھتا ہے کہ تاریخ ۲۶ جولائی ۱۸۹۶

نمبر ۴۷ مظلومون کے خیرخواہ جناب کیپٹن صاحب بہادر سلامت

بندہ کمترین شیرخان افغان خدمت عالی مین عرض پرداز ہے کہ اس عاصی نے آبو کے پہاڑ پر سال گذشتہ مین بارہ شیر اور برس حال مین آٹھ تیندوے مارے اس امر کے بہت سے لوگ پہاڑی اور بازاری بلکہ بعض بعض صاحبان عالیشان بھی واقف ہین کئی دفعہ اس کمترین نے یہان کے صاحب کلکٹر بہادر سے واسطے مرحمت ہونے انعام کے زبانی بھی عرض کیا لاچار ہوکر بذریعہ عرضی بھی التماس کی مگر اب تک کچھ نہ بخشا لہذا لاچار ہوکر اب حضور کی خدمت مین گذارش کیا ہے کہ براہ نوازش و بندہ پروری حضور یہان کے ڈپٹی کمشنر بہادر کے نام حکم صادر فرماوین کہ انعام فدوی کو عطا ہو فقط آفتاب دولت اور اقبال حضور کا چمکتا رہے اور فدوی نہ پیچھے بھٹکتا رہے ہر سپاہی پیادے پیچھے بھٹکتا رہے اور انعام کا خیال کانٹا سا دل مین کھٹکتا رہے فقط۔

عرضدار فدوی شیرخان رسالدار بہادر پلٹن ۱۷ استرہ حال وظیفہ خوار سرکار ۳ اپریل سنہ ۹۳ء

نمبر ۴۸ خداوند نعمت سلامت

التماس یہہ ہے کہ فدوے کا والد مسمی عبد الرحیم خان متوفی بتین منزل مکان معمر بعمارت پختہ خام اور بہت سا زیور نقرئی و طلائی اور ایک ہزار روپیہ نقد مجھے اور ایک بھائی بڑے اور دو بھائی خرد مسمی عبد اللہ خان اور دو بہنوں مسماۃ فاطمہ اور حمیدہ کے لئے چھوڑ کر حالت بے وصیت اور تحریر سند کر کر گیا اس فدوی کا بھائی بڑا اور چھوٹا مذکور اور دو بہنیں باہم متفق ہوکر رہتے سہتے ہیں اور میری حصہ سے جو از روی شرع و حلال الدا ہی منکر ہیں لہذا امیدوار ہے حضور مدعا علیہا کو اپنے سامنے طلب فرما کر انصاف میرا حق دلوا دیں اگر بر تقدیر حضور سے حق رسی نہو گی تو غلام حکام اعلی سے طلب چاہیگا فقط معروضہ ۷ جون

نمبر ۴۵ — یتیموں پر رحم کرنے والے سلامت

کمترین شیخ محمد التماس کرتا ہے کہ اس عاجز کے والدین قضا الٰہی سے قضا کر گئے اور بہشت نصیب
اس کمترین کی فقط سات برس کی ہے اور کوئی مربی و سرپرست نہیں رہا جو پرورش دل و جان سے اس غریب
کر سکے سو اس عرضی کے ذریعہ سے فدوی عرض کرتا ہے کہ کچھ صورت گذارہ غلام کی خیال فرما کر وجہ وظیفہ کی
اور بچوں کیلئے سرکار فیض مدار سے مقرر ہے اس مسکین کے لئے بھی مقرر فرمائی جاوے اور نیز امیدوار ہے کہ
سرکاری میں واسطے پڑھنے لکھنے غلام کے کچھ بندوبست فرمایا جاوے تو بہتر ہے یہ غلام زندگی
فیض آثار کے حق میں دعا ترقی درجات اور دولت کی کرتا رہے گا فقط عرضی فدوی شیخ محمد مسکین سکنہ بمبئی

نمبر ۴۶ — غریبوں کے فریاد رس سلامت

مدت ۴ برس گیارہ مہینے کی گذری ہے سو چیت سنگھ حوالدار کمپنی چھٹی پلٹن چودہ نے نیز
بجلو قرض اقرار اطلاع کرنے عرصہ ایک سال پر بموجب نہر تمسک لے لیا تھا اور شرط
اگر میعاد اقرار تک روپیہ ادا ہو جاوے گا تو کچھ سود نہ لگایا جاوے گا اگر
روز کے اقرار سے ایک مہینہ بھی زیادہ گذر جاوے گا تو بحساب فیصدی ایک روپیہ
حساب سے کل روپیہ ایک مشت لیا جاویگا سو خداوند کا نامبردار نے اب تک ایک کوڑی بھی ادا نہیں کی
روپیہ طلب کیا جاتا ہے تو لڑائی کرتا ہے سو جو فدوی نے سختی تقاضا کیا تو سمجھ کر گالی گلوچ سے پیش آیا
لام کاف بک کر فوجداری پر تیار ہوا۔ لہذا لاچار ہو کر عرض کیا ہے حوالدار کو کی تنخواہ سے مہینہ
روپیہ دلایا جاوے ورنہ فدوی بنبئی نالش سوال میں کرے گا مع خرچہ عدالت جگیر حاصل کر کے اسکی جائداد قرق کرا کر روپیہ
مع سود وصول کریگا اطلاعاً پہلے حضور سے عرض کیا گیا ہے۔ فقط

عرضی فدوی جیمل سنگھ صوبہ حوالدار کمپنی پانچویں پلٹن چودہ معروضہ ۲ مئی

نمبر ۴۷ مظلومون کے خیرخواہ جناب بریگیڈیر صاحب بہادر سلامت

بندہ کمترین شیر خان افغان خدمت عالی مین عرض پرداز ہے کہ اس عاصی نے آبو کے پہاڑ پر سال گذشتہ مین بارہ شیر اور برس حال مین آٹھ تیندوے مارے اس امر کے بہت سے لوگ پہاڑی اور بازاری بلکہ بعض بعض صاحبان عالیشان بھی واقف ہین کئی دفعہ اس کمترین نے یہان کے صاحب کلکٹر بہادر سے واسطے مرحمت ہونے انعام کے زبانی بھی عرض کیا لاچار ہو کر بذریعہ عرضی بھی التماس کی مگر اب تک کچھ نہ بخشا لہذا لاچار ہو کر اب حضور کی خدمت مین گذارش کیا ہی کہ براہ نوازش و بندہ پروری حضور یہان کے ڈپٹی کمشنر بہادر کے نام حکم صادر فرماوین کہ انعام فدوی کو عطا ہو فقط آفتاب دولت اور اقبال حضور کا چمکتا رہے اور فدوی نہ پیچھے بھٹکتا رہے ہر سپاہی پیادے سے جھٹکتا رہے اور انعام کا خیال کانٹا سا دل مین کھٹکتا رہے فقط۔

عرضدار فدوی شیر خان رسالدار بہادر پلٹن ۱۷ استرہ حال وظیفہ خوار سرکار ۳ اپریل سنہ ۹۳ء

نمبر ۴۸ خداوند نعمت سلامت

التماس یہہ ہے کہ فدوے کا والد مسمی عبد الرحیم خان متوفی تین منزل مکان معمرہ بعمارت پختہ و خام اور بہت سا زیور نقرئی و طلائی اور ایک ہزار روپیہ نقد مجھے اور ایک بھائی بڑے اور دوسرے بھائی خرد مسمی عبد اللہ خان اور دو بہنوں مسماۃ فاطمہ اور حمیدہ کے لئے چھوڑ کر رحلت بے وصیت اور تحریر سند کر کر گیا اب اس فدوی کا بھائی بڑا اوچھوٹا مذکور ہا اور ہر دو بہنیں باہم متفق ہو کر رہتے سہتے ہیں اور میری حصہ سے جو از روی شرع واجب الادا ہی منکر ہیں لہذا امیدوار ہی کہ حضور مدعا علیہا کو اپنے سامنے طلب فرما کر انصاف سے میرا حق دلوا دیں اگر بر تقدیر حضور سے حق رسی نہو گی تو غلام حکام اعلی سے داد چاہیگا فقط معروضہ ۲ جون

نمبر ۴۱ — جناب عالی متعالی سلامت

بہت بہت ادب کے پیچھے عرض کرتا ہوں فقیر دوسری کو خارجا معلوم ہوا ہے کہ کبھی ادھر ادھر نوج
جیسا کی طرز روا نہ ہو رہی ہیں اور کئی ایک صاحب انگریز والیز ہو کر پلٹنوں کے ہمراہ جا رہی ہیں میرا یہ حا
آٹے کا دیا گھر میں رکھیں تو چوہا کھا لیں اور باہر ہو تو کوا اوڑا لیجائے سو اس خیال
ہے کہ کسی رسالہ یا پلٹن میں بھرتی ہو کر اپنا جوہر دکھائے۔ یا لاڑ دھیر یا روپیہ
معاملہ بن آئے تو کچھ عجب نہیں ہے اسواسطے یہ عرضی حضور کی خدمت بابرکت میں بھیجکر امید
ہوں کہ آپ نوازش فرما کر کسی جگہ میں ضرور بالضرور مقرر فرما دیویں چونکہ میرے حال
بخوبی تمام واقف ہیں اسلئے بلا تکلف و تملق کھلم کھلا حال عرض کر دیا ہے
فدوی کا ایک لڑکا نوجوان عاقل و حسن الیف ہے اسکو پاس کر لیا ہے خوبی مقسوم سے دے
دلی ارادہ ہے بنا بر اطلاعاً عرض کیا ہے جواب یا صواب ضرور یا فرماویں فقط عرض فدوی احمد حسین لیفٹیننٹ

نمبر ۴۲ — فیض گستر سلامت۔ کمترین کی گذارش یہ ہے کہ کل رات میرے مکان میں خد
تقدیر سے بھول پڑا اور میرا سب سامان و اشیا جل بل کر بھسم ہو گیا تمسک اور اقرار نامجات اور طرح
اسناد و دستاویز جل گئے چنانچہ انسپکٹر صاحب اور سب ملازمون پولیس نے اپنی آنکھ سے یہ حال دیکھا ہے اور چھو
اس بستی اور محلہ کے اس حال سے پورے پورے واقف ہیں۔ آگ لگتی جھونپڑی جو نکلے سو لابھ کی کہاوت ج
کو یاد آئی تو اپنی جان جوکھون پر کھیل کر کچھ کاغذات ادھ جلے پھینکے نکال بھی لئے وہ ثبوت کیلئے کافی
سو حضور قرضداران غلام کو طلب فرما کر انسے اقبال فرما لیویں کہ پھر انکار نہ کر دیں دوسری یہ التماس ہے کہ
مین دو دفعہ بھول پڑ چکا ہے سو غلام کے قیاس مین یہ شرارت چرسین و لدرام اس کی معلوم ہوتی ہے کیونکہ
کھیکڑا یہ مین نے دو بار اسکی چوری پکڑی اور مالش کر کے اسکو سزا دلائی اسلئے وہ میرا دشمن جانی ہے بلکہ ظاہرا کہہ چکا
موقع بن پڑا تو مین جانسے مار دونگا سو واجب تصور کر کے عرض کیا ہے کہ اس معاملہ کو تحقیق فرما کر اسکا تدارک کیا جا
تو بہتر ورنہ آئندہ وہ مرد مجھکو ہلاک کر دیگا فقط عرضی فدوی گنیشی لعل سکنہ صدر میانہ ۲۰ مئی ۱۸۷۶ء

فیض رسان ذاتِ اقبالہ

عاجز کی عرض یہ ہے کہ میرے بھائی کی شادی بیاہ کیلئے اگلی مہینے کی دسویں تاریخ مقرر ہے اور
شادی کی تقریب پر شامل ہونا بہت ضروری امر ہے سو چند عریضے بھیج چکا ہوں ایک مہینے کی رخصت
ہو تو بندہ پرور ہے سو آج تک غلام جواب سے سرفراز نہیں ہوا اور قریب آخر جلسہ سے پہنچی جواب کا
معلوم نہیں ہوتا البتہ شک کامل ہے کہ حضور کی پیشانی پر شکن مرسوم ہو جائے جو قدیم زمانہ سے اسکو ہماری خاندان
سے مخالفت کیا بلکہ دلی دشمنی ہے شاید وہ عرائض کو خاطر فقیر کر دیتا ہے کہ جواب سے محروم رہا اب
بیچارہ ہو کر عریضہ ہذا خبر کر کے خدمت والا میں بھیجتا ہوں تاکہ خود ملاحظہ حضور میں گذر کر غلام جواب سے سرفراز
ہو ورنہ پھر بعد گزر جانے تاریخ کے وہی کیفیت ظاہر ہوگی کہ جو جواب حکام سے ہم نے اور کہا ہے
طرح کا رنج اور افسوس اور دلی شکستگی کا باعث پیشانی پر جانے سے پیدا ہوگا مناسب سمجھ کر عرض کیا ہے فقط

عریضہ فدوی بہادر علی کو تو اب پلٹن معروضہ ۱۶ جولائی ۱۸۹۳ء

عنایت فرما میرے سلامت۔ غلام خاکسار حضور کے حکم کے موافق دہلی سے کوچ کر کے چھاؤنی
میں پہنچتے ہی اپنی فوج کے ساتھ چین کیطرف روانہ ہوا راستہ میں جو جو خرابیاں اور دقتیں سخت راستوں کی
پیش آئی ہیں نہ تو زبان کو طاقت ہے کہ تقریر کرے اور نہ قلم میں زور کہ تحریر ہوئے اور اس معاملہ سے درگذر کر کے
ٹھیک حال تکلیف دہی اور ناواقفیت و تجربہ کار افسر صاحب کا حال عرض کیا جاوے تو وہ مثل ہے کہ سچ
زبان ماری جائے اور جھوٹ بولیں تو باپ کو کھائے غرض یوں بھی مشکل اور دونوں بھی دشواری ہیں سب
قطع نظر کر کے اصل خلاصہ مطلب عرض خدمت کیا جاتا ہے کہ شمونو کے مقام موقع پر پہنچ کر ہماری فوج نے جنگ قشین
اور موقع مناسب پر پہرے مقرر کئے مخالفوں کے لشکر میں ہل چل پڑ گئی وہاں کے افسر اعلیٰ کیطرف مراسلہ قواعد
پہلے بھیجا گیا چونکہ وہ شرائط کا پابند نہ معلوم ہوا تو پھر چوتھے روز مقابلہ شروع ہوا تو میں چھوڑنے کے
بدلے شروع ہو گیا اپنی فوج نے خوب ہی جوہر جوانمردی و بہادری کے دکھائے فتح نصیب ہوئی کھیت
باقی پورا حال کل کی رپورٹ میں عرض کیا جاوے گا۔ فقط

عرضی فدوی امین الدین میر منشی رجمنٹ ۳۰

نمبر ۳۷ عالی زمان سلامت

عرصہ دو برس نو مہینہ کا گذرتا ہی کہ مبلغ پچاس روپیہ مسمی سیتل پرشاد زرگر سکنہ صدر بازار جھا
کو واسطے بنانے زیور مالا کے دئے تھے مسمی مذکور ہی اب تک لیت و لعل ہی کرتا رہا جبکہ غلام نے بہت دق
سخت تقاضا کیا تو نامبردہ نے صاف جواب دیا کہ بسبب قحط سالی کے روپے مجھسے خرچ ہو گئے ہیں اب
تجھے روپے ملیں گے اور مزدوری کرونگا تب زیور بنا دونگا سو غلام کو اکثر معتبر لوگوں سے ثابت ہوا
زرگر مذکور بہت قرضدار و نادہندہ آدمی ہے اور سنا گیا ہی کہ اسکا ارادہ یہاں سے چلے جانے کا ہی
عرضی ہذا پیش کر کے فدوی امیدوار ہی کہ یا تو روپیہ نقد مع سود دو روپیہ آٹھ آنہ سیکڑے کے
دلایا جاوی اور یا زیور عطا کرا دیا جاوی تو عین پرورش حضور کی ہی واجب جانکر عرض کیا ہی
عرضی فدوی ترکھا رام پسر لالہ جانکی پرشاد صاحب مدعی معروضہ ۲ جنوری ۹۶ء

نمبر ۳۸ نوشیروان وقت زاد اقبالہ

گذارش یہ ہے کہ مجھہ فدوی نے انٹرنس تک امتحان دیا ہے اور کام لکھنے پڑھنے کا حضور
اقبال سے بخوبی کر سکتا ہے کئی جگہہ غلام نے ملازمت ہندوستانی آدمیونکی بھی کی ہے
رجسٹری بھی عرصہ دو برس تک شہر میرٹھہ مین صاحب ڈپٹی کمشنر بہادر کے محکمہ مین رہا ہے بسبب
بیماری کے اُن دنون غلام نے استعفا دیدیا تھا۔ اب جو محکمہ حضور مین ایک اسامی
سررشتہ داری کی خالی ہوئی ہے اسلئے وسیلہ عرضی ہذا سے عرض رسان ہی کہ اگر بنظر پر
و بندہ نوازی کے غلام کی مقرری اور پرورش اُس عہدہ پر کیجاوے تو فدوی زندگی تک
دولت حضور کرتا رہیگا فقط لازم تصور کر کے عرض کیا ہی اسناد شامل عریضہ ہین ملاحظہ فرما
عرضی فدوی مہابیر پرشاد معروضہ ۴ فروری ۱۸۹۷ء

نمبر ۳۵ — غریب پرور زہے کہ ہو اقبال حضور کا

اخبار کے ذریعہ سے معلوم ہوا ہے کہ سرکار عالی مدار ریلوے لائین بہار شملہ کا کام شروع کرانا چاہتی ہے اور اشتہار عام دیا ہے جسکو منظور ہووے بروز دفتر ریلوے شملہ میں درخواست پیش کرے اور جو حکم ہے ریلوے حساب سے جدا جدا کام ہر ایک ٹھیکہ کو تقسیم کا دیا جاویگا اور اقرار نامہ ہر جگہ کا سرکار لکھا لیوے گی سو اسلئے ہم فدوی مسمی کرمچند و مناعلی ٹھیکہ ریدر خواست گذرانکر امیدوار ہیں کہ ہمکو بھی ٹھیکہ دیوے کام بنانے پلوں وغیرہ کے ہم نیازمند ونکو اگر دیا جاوے تو بہت عمدہ طور سے کام انجام کیا جاویگا ہم سرکار سے شکر گذار ہونگے جو کہ اقرار نامہ لکھدیا جاویگا اور شرائط کام کی جو کاغذ پر لکھی ہیں ملاحظہ کیا جاوے نقل چھپیاں پہلے کاموں کی اسی عرضی کے ساتھ نتھی ہیں ہم فدوی نے بھی بہت سے کام ٹھیکہ کے عمدہ طور سے انجام کئے ہیں ملاحظہ کاغذات سے ظاہر ہے فقط

عرضی ہے فدوی کرمچند و مناعلی ساہوکار ساکنہ شہر انبالہ ولد لالہ گردھاری لعل صاحب معرفت یکم مارچ ۱۸۹۲ء

نمبر ۳۶ — بندہ پرور سلامت

مجھ فدوی نے عرصہ پچیس برس تک کام ٹھیکہ لگانے کا اقبال حضور سے اپنے مقدور بھر بہت عمدہ طور سے پورا کرکے انجام دیا چنانچہ بعض ڈاکٹر صاحبان والاشان شفاخانوں نے جو فدوی کا کام دیکھا اور شکر گذار ہوئے تو سارٹیفکٹ خوشنودی مزاج بھی عطا فرمائی جیسا کہ نقل شامل عریضہ ہذا ہے مگر خوبی قسمت پر افسوس ہے کہ پندرہ روپیہ سے ترقی غلام کی نہوئی لہذا عرضی ہذا پیش کرکے فدوی امیدوار ہے کہ بموجب حسن خدمت کے یا تو ترقی فدوی کی فرمائی جاوے کہ بسبب گرانی کے گذارہ مشکل سے ہوتا ہے ورنہ استعفا منظور فرما کر حق وظیفہ مرحمت ہو تو بہتر ہے۔ واضحرائے عالی ہو کہ سوائے کام منصبی اپنے کے فدوی شفاخانہ کے کاموں میں بھی اکثر اوقات مصروف رہتا ہے فقط

عرضدار فدوی خالق بخش ولد شیخ جمن ساکنہ صدر انبالہ معرفت ۴ اپریل ۱۸۹۵ء

نمبر ۳۷ عالی زمان سلامت

عرصہ دو برس نو مہینہ کا گذرتا ہی کہ مبلغ پچاس روپیہ مسمی سیتل پرشاد زرگر سکنہ صدر بازار جھاؤ لرجا
کو واسطے بنانے زیور مالا کی دئی تھے مسمی مذکور ہی اب تک لیت و لعل ہی کرتا رہا جبکہ غلام نے بہت دق ہوکر
سخت تقاضا کیا تو نامبردہ نے صاف جواب دیا بسبب قحط سالی کے روپے مجھسے خرچ ہوگئے ہیں اب جسوقت
مجھے روپے ملیں گے اور مزدوری کرونگا تب زیور بنا دونگا سو غلام کو اکثر معتبر لوگوں سے ثابت ہوا ہے
زرگر مذکور بہت قرضدار و نادہندہ آدمی ہے اور سنا گیا ہی کہ اسکا ارادہ یہاں سے چلے جانے کا ہی لہذا
عرضی ہذا پیش کرکے فدوی امیدوار ہی کہ یا تو روپیہ نقد مع سود دو روپیہ آٹھ آنہ سیکڑے کی حساب
دلایا جاوی اور یا زیور عطا کرا دیا جاوی تو عین پرورش حضور کی ہی واجب جانکر عرض کیا ہی فقط

عرضی فدوی ترکھا رام پسر لالہ جانکی پرشاد صاحب مدعی معروضہ ۲ جنوری ۹۶ء

نمبر ۳۸ نوشیروان وقت زاد اقبالہ

گذارش یہ ہے کہ مجھہ فدوی نے انٹرنس تک امتحان دیا ہے اور کام لکھنے پڑھنے کا حضور
اقبال سے بخوبی کرسکتا ہے کئی جگہہ غلام نے ملازمت ہندوستانی آدمیونکی بھی کی ہے اور محرر
رجسٹری بھی عرصہ دو برس تک شہر میرٹھہ مین صاحب ڈپٹی کمشنر بہادر کے محکمہ مین رہا ہے بسبب
بیماری کے اُن دنون غلام نے استعفا دیدیا تھا۔ اب جو محکمہ حضور مین ایک اسامی نائب
سررشتہ داری کی خالی ہوئی ہے اسلئے وسیلہ عرضی ہذا سے عرض رسان ہی کہ اگر بنظر پرورش
و بندہ نوازی کے غلام کی مقرری اور پرورش اس عہدہ پر کیجاوے تو فدوی زندگی تک دعا
دولت حضور کرتا رہیگا فقط۔ لازم تصور کرکے عرض کیا ہی اسناد شامل عریضہ ہین ملاحظہ فرمایا جا

عرضی فدوی مہابیر پرشاد معروضہ ۴ فروری ۱۸۹۷ء

نمبر ۳۱ فیض بخش کرم گستر سلامت

عریضہ ہذا خدمت میں بندگانِ عالی کے عرض کیا ہے کہ یہ فدوی پچیس برس سے پلٹن ۱۱ گیارہ کمپنی ۳ سری میں بھرتی ہوا تھا۔ اُس وقت سے آج تک بہت سی سرکار دولت مدار کی خیرخواہی اور خدمات بجا لایا حکام بڑے اور چھوٹے غلام کے کاموں اور چال چلن سے بہت ہی شکر گذار رہے۔ بعض بعض صاحبان عالیشان جو یہاں سے تبدیل ہوکر ۳ سری عہدوں پر پہنچ گئے وقت تشریف لیجانیکے پروانہ خوشنودی مزاج عطا کر گئے جو جو محنت اور جانفشانی چترال کی مہم پر فدوی بجا لایا اور اُسکے بدلے تغمہ اور درجہ صوبہ دار بہادر کا پایا بہت شکریہ گورنمنٹ کا ادا کیا اب جو غلام بوڑھا اور مستحق پنشن کا ہو گیا ہے لہذا التماس ہے کہ غلام کو وظیفہ بخشا جاوے اور بندہ زادہ کو جو کہ نوجوان اور طاقتور چند زبانوں میں پاس کر چکا ہے بھرتی فرمایا جاوے تو عین پرورش ہے فقط عرضی فدوی مہندر سنگھ صوبہ دار بہادر ۳۰ جون سنہ ۷۹ء

نمبر ۳۲ بندہ نواز ملازم پرور زاد افضالہ

پیچھے بجا لانے تسلیمات کی گذارش یہ ہے کہ غلام بموجب پہنچنے حکمنامہ حضور کے واقع تاریخ بیسوین کو چھاونی میرٹھ سے روانہ ہوکے چوبیسوین تاریخ ماہ حال سنہ روانکو قندھار مین پہنچا اور پختہ اور معتبر مخبرونکی اطلاع سے حسن خان قزاق کے مکان کا محاصرہ کیا خان مذکور تلوار کھینچکر مقابلہ سے پیش آیا تھوڑی سی کوشش اور مقابلہ سے قزاق مذکور کو قید کرکے ہر دو خونیون کے بارہ مین حال دریافت کیا تو جواب دیا کہ بلاشک دونون مجرم تین روز تک میری مکان پر رہے تھے چوتھے روز سرکار انگریزی کی خوف سے مینے انکو نکالدیا اسکے کہنے پر جو فدوی کو یقین پختہ اور کامل نہوا تو بدستور اُسکو قید ہی مین رکھکر ہر روز دریافت کرتے رہے لاچار ہوکر نامبردہ نے ہر دو خونی کہ چھپائے ہوئے تھے حاضر کردئے سوا مرز فردا تینون مجرم ہتھکڑی اور زنجیر لگاکر حاضر خدمت کئے جاوینگے اطلاعاً عرض کیا ہے فقط عرضی نور خان رسالدار

نمبر ۳۳ غریب پرور سلامت

فدوی جے سنگھ یہ عرض کرتا ہے کہ آپ کے ارشاد کی موافق چونہ اکٹھا کرنے میں مصالحہ
کا خریدکر کے تیار رکھا ہے۔ اور بڑے لوگ مزدور سب موجود ہیں جس تاریخ آپ ارشاد
اُسی روز سے کام شروع ہوگا کسی طور سے حرج نہ ہوگا شاہ پورے پل کا ٹھیکہ نانکچند ٹھیکہ
تیس ہزار روپیہ پر لیا ہے بعد قرار یہ کیا ہے کہ چار مہینے کے عرصہ میں تیار کر دیا جاویگا
نہ ہو تو پندرہ ہزار روپیہ ہرجانہ دیگا خزانہ سے پانچ ہزار روپیہ پیشگی دیدیا گیا ہے کہ ہزار
کام تیار ہوتے پر اور باقی کل روپیہ پورے ہو جانے پر دیا جاویگا اطلاعاً عرض کیا ہے۔ فقط

عرضی فدوی جے سنگھ ٹھیکہ دار معروضہ ۳ رجب سنہ ۶۲ ۱۲

نمبر ۳۴ غریب نواز سلامت

فدوی کا مقدمہ جو کہ چھ مہینے سے عدالت میں دائر ہے اور جو آدمی عدالت سے واسطے فیصلہ
ہوتے رہے انہوں نے ایمانداری اور رحم دلی سے پورا پورا فیصلہ نکیا اور فدوی کا حق
کر دیتے رہے اسلئے غلام نے وہ فیصلے نامنظور کئے اب یہ عاجز عرض کرتا ہے کہ اگر حضور مہربانی
میرے مقدمہ کے فیصلہ کیلئے لالہ صاحب جانکی پرشاد ساہوکار ولد لالہ تھان سنگھ
سکنہ صدر انبالہ کو جو آدمی منصف مزاج اور عقلمند و رحم دل ہیں مقرر فرماویں
نوازش و غربا پروری ہے اور مجھکو اُن کا ساختہ پرداختہ جیسا کہ وہ فرما
لکھیں منظور و قبول ہے آیندہ عدالت کو تکلیف نہیں دیجاویگی واجب سمجھکر اطلاعاً
ہے آیندہ اختیار ہے فقط۔

عرضی فدوی موہن لعل مہاجن ۲۰ رفروری سنہ ۹۳ء

نہیں بھیجا گیا حالانکہ لحسن معاملہ میں لکھا پڑھا بھی ہے مگر کچھ نتیجہ پیدا نہوا وقت مقررہ سے میری
ترقی بھی جیسی ہونا چاہیے نہیں ہوئی جو ڈاکٹر کہ میرے بعد مقرر ہوئے ہیں انکی ترقیات درجہ کی
ہوتی رہی ہے وہی اکثر فوج کے ہمراہ بھی جاتے رہے ہیں غلام نے سول سرجن کا پاس بھی کیا
ہوا ہے یہ سب خوبی اپنی قسمت کی ہے کسی پر شکایت نہیں ہے۔ آجکل خبر بہت گرم ہے کہ یہہ
ہماری فوج چین کے جنگ کے لئے جاوے گی سو اس لئے پہلے ہی حکم سے فدوی عرض کرتا ہے کہ
ابکی بار اگر غلام کو کیمپ کے ہمراہ بھیجا جاوے تو بہت نوازش حضور کی ہے فدوی بھی لیاقت
کارگذاری اپنی کی دکھاوے۔ اسی بارہ میں کہ ایک قطعہ درخواست جنرل ڈاکٹر صاحب بہادر
کی خدمت میں روانہ کیا ہے حضور سے بھی اطلاعاً عرض کر دیا ہے فقط

عرضداشت فدوی شیخ محمد ڈاکٹر پلٹن ۲ چھاونی الہ آباد معروضہ ۳ جولائی ۱۸۸۶ء

نمبر ۲۹ عرضی نوازش

عرض یہ ہے کہ بسبب سخت بارش کے اکثر دکانیں صدر میں پانی سے مرمت
کی لائق ہیں اور دکاندار کی جنس رکھنے کے لئے کوئی جگہ حفاظت کی
نہیں ہے اگرچہ کئی دفعہ اسبارہ میں بارگماشتہ کی خدمت میں زبانی اور بذریعہ
عرضی کے بھی گذارش کیا ہے مگر صد افسوس ہے کہ ابتک کچھ عمل درآمد نہوا چونکہ
دکاندار روزمرہ فدوی کو آن آن کر دق کرتے ہیں لاچار ہو کر حضور سے کمانیر
فوج کے ہیں عرض کیا ہے کہ اگر مرمت دکانوں کی نہوگی تو بیشک دکاندار یہاں سے
چلے جاوینگے پھر فوج کے آدمیوں کو بھاری تکلیف پیدا ہوگی واجبا عرض کیا ہے آئینہ اختیار ہے

عرضدار فدوی گوبی چند چوہدری معروضہ ۳ اگست ۱۸۷۳ء

لہذا یہ چند حروف بطور اقرار نامہ کے اپنی قلم سے لکھدی ہیں کہ سند ہوی اور وقت ضرورت کے کام میں آوین۔ مورخہ چوتھی ماہ جنوری ۷۶ء

العبد
چترسین ٹھیکہ دار بقلم خود

نمبر ۲۷ منکہ حسین بخش ولد پیر بخش سکنہ لاہور کا ہون

اس وقت مین درستی ہوش و حواس اپنے سے لکھتا ہون کہ صاحب کمسریٹ چھاونی لاہور سے مبلغ دو ہزار روپیہ واسطے خریدنے بھیڑی سرکار پسند کے مینے لیا ہی اقرار یہ ہے کہ دو ہزار روپیہ کی بھیڑی دو مہینہ کے اندر سرکار مین پہنچادونگا سب مال موٹا اور تازہ چکنا حسب پسند سرکار دیا جاویگا اگر بر تقدیر دو مہینہ کے اندر خرید کے نہ حاضر کیا جاویگا تو دو ہزار روپیہ کے بدلے اڑھائی ہزار روپیہ سرکار مین داخل خزانہ کمسریٹ کیا جائیگا اسلئے یہ چند حروف اقرار نامہ مچلکہ کے طور سے لکھدے ہین کہ سرکار مین یادداشت اور سند رہین۔ مکرر یہ ہے کہ اڑھائی ہزار روپیہ کے سوا جسقدر کہ ہرجہ اور نقصان سرکار کا ہوگا اسکا بھی مین اقرار کنندہ ذمہ وار ہون اسکی بابت جو کچھ کہ سرکار تجویز کریگی قبول اور منظور ہوگا۔ کچھ عذر اور حیلہ نہین کرونگا۔

العبد حسین بخش ولد پیر بخش سکنہ لاہور مورخہ ۲ جنوری ۷۶ء بقلم خود

نمبر ۲۸ خدمت میں حضور فیض گنجور جرنیل صاحب بہادر چھاونی میرٹھ کی

جنابعالی۔ التماس خاکسار کی یہ ہے کہ ۱۸۶۷ء سے یہ بندہ عہدہ ڈاکٹری پر مقرر ہی میری موجودگی میں کئی دفعہ چڑھائی فوج کی ہوچکی ہے مجھکو کسی جگہہ فوج کی ساتھ

نمبر ۲۴ عریضہ ہذا بخدمت حضور صاحب سپرنٹنڈنٹ اسارچ صاحب بہادر پولیس معروضہ ۳ دسمبر ۷۶ء

جناب عالی

فدوی سب انسپکٹر تھانہ کشن گڈہ کا عرض کرتا ہی کہ تاریخ چوتھی ماہ حال کو غلام کے گھر سے ایک قطعہ خط اس مضمون پر پہنچا ہی کہ میری والد قضا الہی سے فوت ہو گئے ہیں گھر مین کوئی آدمی بغیر اس بندہ کے رسومات ماتم [illegible] کرنے والا نہین ہی اسلئے بذریعہ عرضی ہذا گذارش کرتا ہے کہ براہ نوازش ایک مہینہ کی رخصت بخشی جاوی تو عین پرورش ہی۔ فقط

نمبر ۲۵ عاجز نواز زیادہ ہو اقبال آپکا

فدوی نے دو عرضیان ایک بیسویں جون اور دوسری تیس جون کو خدمت مین بھیجی تھین اب تک جواب سے اطلاع نہین بخشی لہذا اب تیسری دفعہ عرضی ہذا بھیجکر امیدوار ہی کہ ایک ہفتہ کی رخصت واسطے ضروری کام گھر کے عنایت ہو۔ تو بندہ نوازی ہے۔

غلام [illegible] خان کانسٹبل ۱۶ معروضہ ماہ فلان سنہ فلان

Note.—The next 25 Petitions are a little more difficult.

نمونہ کاغذات سند

نمبر ۲۶ باعث تحریر یہ ہی پہلا اقرارنامہ

کہ آج واقع چوتھی مہینے جنوری ۷۶ء کو جناب برگیڈیر صاحب نے مجھ اقراری کو ٹھیکہ واسطے گھاس کٹوانے پریڈ کی دو سو روپیہ پر دیا ہی اقرار یہ ہی کہ ایک مہینے کی اندر کل گھاس پریڈ کا کٹوا لیا جاویگا اگر مہینہ کی اندر نہ کٹوایا جاویگا تو دو سو روپیہ ضبط اور ہرجانہ سرکار کا ادا کیا جاویگا

روپیہ باقی کا فدوی کو دیدیوین تو بہتر ہے صاحب نے کہا ہم بموجب اقرار کے تم
دیا جاوے گا بندہ نے عرض کیا کہ اب تو آپ نے گھوڑا ہی بیچدیا ہی روپیہ باقی دیدیو
بہتر ہی صاحب نے اپنی زبان میں برا بھلا کہکر اپنے احاطہ سی نکلوا دیا اور کہا کہ جاؤ نالہ
ہم روپیہ نہیں دیوینگے۔ لہذا عرض کیا ہی کہ صاحب سے روپیہ دلایا جاوی۔ ورنہ بے
کا دعوے ضلع مین کیا جاویگا۔

عرضی فدوی سمند خان پشاوری سوداگر اسپ

نمبر ۲۳ ملازم پرور نوکر نواز زاد درجتہ

فدوی غلام علی صوبہ دار پلٹن چھبیس کی عرض یہ ہی کہ فدوی اٹھارہ سو اکاون مین
ہوا تھا اسوقت سی آجتک ہمیشہ اپنی پلٹن مین نیک نامی اور نیک نیتی سی نوکری بج
اور سب نوکرون سے محبت کی ساتھ پیش آتا رہا اور سرکاری کامون مین بہت سی خید
کی جیسا کہ ۱۸۶۰ء مین صوبہ داری کا درجہ سرکار سی ملا لیکن اب کوئی چھ مہینہ سے ف
بیمار رہتا ہی اور خدمت سرکاری اچھے طور سی ادا نہیں ہوتی اور بدن بہت ک
ہوگیا ہی ڈاکٹر صاحب نے فرمایا ہی کہ تم اپنے وطن مین جاکر آرام سی اپنے گھر میں علاج
تو بہتر ہے کیونکہ تمہاری بیماری پیٹ کی بہت سخت ہی سو اس سبب سی یہ ع
دیکر امیدوار ہی کہ یا تو جسقدر کہ قانون سے مناسب ہو پنشن دیجاوی تو پر
سرکار کی ہی ورنہ استعفا منظور فرمایا جاوے کہ اپنی باقی عمر آرام سے بسر ک
اور حضور کی دعا مین مصروف رہے۔

عرضی فدوی غلام علی صوبہ دار معروضہ ۳ اکتوبر سنہ ر

نمبر ۲۴ عرضیہ ہذا بخدمت حضور صاحب سپرنٹنڈنٹ صاحب بہادر پولیس معروضہ ۳ دسمبر ۷۶ء

جنابعالی

فدوی سب انسپکٹر تھانہ کشن گڈھ کا عرض کرتا ہے کہ تاریخ چوتھی ماہ حال کو غلام کے گھر سے ایک قطعہ خط اس مضمون پر پہنچا ہے کہ میری والد قضا الہی سے فوت ہو گئے ہیں گھر میں کوئی آدمی بغیر اس بندہ کے رسومات ماتم جاری کرنے والا نہیں ہے اسلئے بذریعہ عرضی ہذا گذارش کرتا ہے کہ براہ نوازش ایک مہینہ کی رخصت بخشی جاوے تو عین پرورش ہے۔ فقط

نمبر ۲۵ عاجز نواز زیادہ ہو اقبال آپکا

فدوی نے ۵ عرضیاں ایک بیسویں جون اور دوسری تیس جون کو خدمت میں بھیجی تھیں اب تک جواب سے اطلاع نہیں بخشی لہذا اب تیسری دفعہ عرضی ہذا بھیجکر امیدوار ہے کہ ایک ہفتہ کی رخصت واسطے ضروری کام گھر کے عنایت ہو۔ تو بندہ نوازی ہے۔

غلام ۵ خاں کانسٹبل ۱۶ معروضہ ماہ فلاں سنہ فلاں

NOTE.—The next 25 Petitions are a little more difficult.

نمونہ کاغذات سند

نمبر ۲۶ باعث تحریر یہ ہے پہلا اقرارنامہ

کہ بتاریخ واقعہ چوتھی مہینے جنوری سنہ ۷۶ء کو جناب رگیڈیر صاحب نے مجھ اقراری کو ٹھیکہ واسطے گھاس کٹوانے بریڈ کے ۵ سو روپیہ پر دیا ہے اقرار یہ ہے کہ ایک مہینے کے اندر کل گھاس بریڈ کا کٹوا لیا جاویگا اگر مہینہ کے اندر نہ کٹوایا جاویگا تو ۵ سو روپیہ ضبط اور ہرجانہ سرکار کا ادا کیا جاویگا

نمبر ۱۹ مہربان بندہ پرور سلامت

اندنون مین سنا جاتا ہی کہ اخوند صاحب نے علاقہ بنیر مین بہت سا فساد برپا کر رکھا ہی اور فوجیں ہر ایک جگہہ سی چلی جا رہی ہین اور جنگ کے لئی بڑی دھوم دہام ہو رہی ہی یہ خبر سنکر ہماری فوج بہت خوشی سی عرض کرتی ہی کہ اگر اس دھاوہ پر ہمکو بھی سرکار بھیجے تو ہم بھی حق نمک خوری کا ادا کرین کیونکہ پہلے جو چین کے حملہ کے وقت ہمکو بھیجا گیا تھا تو کیسا حق نوکری کا پورا کر دکھایا تھا جیسا کہ کل فوج کو تغمہ عطا ہوا تھا واجبا پھر خود عرض کیا ہی

عرض فوج نمبر ۱۳

نمبر ۲۰ جنابعالی

مین نے آجکے اخبار مین دیکھا ہے کہ جموں کا اسکول جو صدمہ مینہہ سے گر گیا ہے اور بہت سی لڑکے اور ایک اُستاد دب کر مر گئے اسلئے عرض ہے کہ ایک لڑکا فدوی کا بھی اس اسکول مین پڑھتا تھا اور نام اسکا دیوی پرشاد اول جماعت مڈل مین تعلیم پاتا تھا۔ حضور مہربانی کر کے تار دیکر بابو سی دریافت فرماوین کہ آیا وہ بھی مر گیا یا جیتا ہے۔ اگر جیتا ہے تو یہاں فوراً چلا آوے۔ اگر مر گیا ہو تو وہان پہنچکر رسومات ادا کرے۔ فقط

عرض

فدوی شمشیر سنگھ حوالدار پلٹن نمبر نو معروضہ

سہ ماہ حال سنہ روان۔

نمبر ۲۱ فیاض زمان زاد اقبالہ

خیرخواہ سرکار فیض آثار کا عرض پرداز ہے کہ کوئٹہ کی سیلی گرام سے معلوم ہوا ہے کہ افغانستان کے علاقہ میں آجکل غلزئی قوم پٹھانوں کا بڑا ہی زور شور ہے جگہ جگہ یہ قوم فساد برپا کر رہی ہے اکثر مسافروں کو لوٹ کھسوٹ کر قتل کر دیتی ہے اور سوداگروں کا آنا جانا تو بالکل ہی موقوف ہے اس قوم نے بغاوت پر کمر باندھ رکھی ہے دن بدن گروہ کے گروہ جمع ہوتے چلے جاتے ہیں ایک کالی پلٹن جو موافق حکم سرکار کے وہاں بھیجی ہے انکے ہاتھ سے وہ بھی بہت تنگ آگئی ہے ڈیرے جلا دیے کچھ اسباب فوج کا لٹ بھی گیا ہر چند پولیس نے کوشش کی پتہ و سراغ نہ ملا اسلئے خیرخواہی کے طور پر عرض کیا ہے اگر جلدی سے یہ آگ فتنہ کی دب جاوے تو اچھا ہے نہیں تو چمک کر سرکاری ملک کو جلا دیگی واجب اور بہتر سمجھکر یہ مضمون عرض کر دیا ہے آیندہ اختیار ہے عرض گذار خیرخواہ سرکار۔ غ۔ ن۔ فخر۔

نمبر ۲۲ یہ عرضی خدمت میں صاحب مجسٹریٹ بہادر کی لکھی گئی ہے۔

جناب عالی التماس یہ ہے کہ کپتان ستمھ صاحب نے ایک راس گھوڑا آٹھ سو روپیہ کو مول لیا تھا سو روپیہ تو بابت قیمت کے دیدیا چھ سو روپیہ کے لئے یہ اقرار کیا کہ فی ماہ ایک سو روپیہ قسط کے طور پر دیا جاوے گا جیسا کہ صاحب نے چٹھی بطور اقرار نامہ بقلم خود لکھدی چند روز کے بعد وہ گھوڑا صاحب مذکور نے ایک ہزار روپیہ کو کرنیل صاحب کے پاس بیچ دیا صاحب سے دو سو روپیہ وقت بیچنے کے اور ایک سو قسط کا مہینے کے گذرنے سے پہلے ہی وصول ہو گیا تھا گھوڑے کے فروخت ہونے کے پیچھے فدوی نے جاکر صاحب سے عرض کیا کہ اب کل

نمبر ۱۵ جنابعالی - عرض یہ ہے کہ حضور کا ایک حکمنامہ واسطے خریدنے بیسرا
گھوڑے اور ایک سو راس بڑے بیل اور سولہ مہار شتر لوچھہ زنجیر ہاتھی کے واقع تاریخ بیسوین ا
کو پہنچا تھا غلام نے اسکے جواب میں ایک قطعہ عرضی واپسی ڈاک مین اسمضمون پر روانہ خدمت
تھی کہ روپیہ قیمت کا مع خرچ سفر کے عطا ہو تو فدوی روانہ ہو جاوے سو آجتک کہ اٹھائیس
ہوگئی ہے کوئی جواب نہین آیا - اطلاعاً دوبارہ یہ عریضہ بھیجا ہے - فقط

عرضی فدوی البشر داس رسالدار بہادر چھاونی میانہ

نمبر ۱۶ غریب پرور سلامت -

آداب کے پیچھے عرض یہ ہے کہ جس دنوں مین حضور انیسوین رسالہ مین کیپٹن تھے یہ آپکا
بھی اُسی رسالہ میں جمعدار تھا فدوی کئی دفعہ حضور کی خدمت مین حاضر ہوا کرتا تھا معلوم نہیں
یہہ حال جناب کو یاد رہا ہے یا کہ بھول گیا سو خیر بندہ آپ کو اپنا مہربان سمجھ کر عرض
کرتا ہے کہ مین بہت بوڑھا ہو گیا ہوں سرکار سے تھوڑا سا وظیفہ ملتا
اس مین بال بچون کا گذارہ نہین ہوتا سنا گیا ہے کہ حضور آجکل برھما کے ملک
پولیس کے بڑے درجہ پر مقرر ہین میرا بیٹا مڈل پاس کر چکا ہے ا
ہندی فارسی زبان سے واقف ہے اور انگریزی بھی اچھی طور
لکھہ پڑھہ سکتا ہے - اس لئے عرض کرتا ہوں کہ اگر کسی جگہہ پر اُسکی پرورش
ہو جاوے تو بہتر ہے - آپ کے جان و مال کے لئے سب کنبہ دعا کرتا رہے

عرض

آپکا غلام نہال سنگھ جمعدار پنشنر ۱۱ مئی ۱۸۹۲

۱۲ رعیت نواز سلامت

ب اور کورنشات بجالاکر عرض کرتا ہون کہ ایک روز میں اپنے مکان مین بیٹھا
لہ اتنے مین رابرٹ صاحب کا نوکر میرے پاس آیا اور ایک کپڑون کا بقچہ
ور یہ کہا کہ مین شام کیوقت آکر لیجاؤنگا اگرچہ مینے بہت سا انکار کیا پر اُسنے
راہ مخواہ رکھکر چلا ہی گیا اور تین دن کے بعد میرے مکان پر ڈپٹی انسپکٹر
اشی جولی تو وہ بقچہ کپڑون کا لے لیا اور مجھے بھی پکڑ کر لے چلے ہرچند کہ مینے کہا
پور نہین ہون مجھے کیون پکڑتے ہو ایک بھی نہ مانی ہمراہ لاکر حوالات مین قید
ر کہا کہ تو چور ہے اب ایک مہینہ گذرتا ہے کہ مین بیگناہ قید مین ناحق پڑا ہوا ہون
فات کچھ نہین ہوئی میری فریاد کوئی نہین سنتا بیفائدہ بھوکا پیاسا مرتا ہون
کاروبار سب خراب ہو رہے ہین۔ اسلئے یہ عرضی بھیجی ہے کہ عدالت تحقیق حال فرماکر
کرے اگر مجھپر قصور ثابت ہو تو بلاشک قانون کے موافق سزا دیوے نہین تو قید
ڑ دیا جاوے۔

عرض

فدوی غلام محمد رئیس شہر بجنور معروضہ ۱۲ مارچ ۱۸۹۷ء

لہ رعایا پرور سلامت

عرض یہ ہے کہ کل کے دن ایک پروانہ حضور کا بندہ کے نام اس مضمون کا پہنچا کہ
تاریخ اس مہینہ مین ایک پلٹن بارہ نمبر اور ایک رسالہ نمبر اونیس اس پڑاؤ پر پہنچیگا سو بندوبست
ڑی مرغی اور انڈہ و دانہ کا مغل کی سرا مین پورے پورے طور پر کرنا واجب ہے سو عالیجاہ غلام نے
حکم کے مطابق سب انتظام اچھی طرح سے کر لیا ہی حضور خاطر جمع فرمادین ہمیشہ خدمات لایقہ سے یاد فرماتے
لاعا عرض کیا ہے سرکار کا خیرخواہ چتر سنگہ نمبردار معروضہ چھٹی تاریخ ماہ حال سنہ روان

نمبر ۱۱ جنابعالی زاد اقبالہ

عرض یہ ہے کہ اس کمترین نے سُنا ہے کہ حضور کے دفتر مین ایک اسامی بیس
مہینے کی خالی ہے فدوی نے کئی ایک دفترون مین کام کیا ہے اور سندین کا
کی جو کہ موجود ہین اُنکی نقل اس عرضی کے ساتھ پیوند کر دی ہے ملاحظہ سے حا
اور کام کردگی غلام کا معلوم ہو جاویگا فدوی ہمیشہ اپنا کام محنت اور دیانت
سے کرتا رہا ہے اسی سبب سے حکام خوش رہے ہین امید ہے کہ حضور بھی میرے
رحم فرماوینگے کیونکہ فدوی کنبہ دار ہے صرف روزگار پر ہی گذارہ ہے اور
صورت معاش کی نہین ہے یہ تابعدار زندگی تک حضور کے جان اور مال کے
کرتا رہیگا۔

عرضی احمد حسین امیدوار معروضہ ۱۴ ستمبر ۸۷ء

نمبر ۱۲ خداوندا

گذارش یہ ہے کہ حضور نے فرمایا تھا کہ تمہارا روپیہ قرضہ کا مع سود بعد گذ
مدت چھ مہینے کے جہان پر کہ ہم ہوونگے بھیجدینگے۔ سو جنابعالی اب پورا برس
اب تک نہ اصل پہنچا نہ سود اسلئے بہت انتظاری کے بعد حضور کو لکھا ہے کہ مہربانی
روپیہ فدوی کا مع سود ضرور بضرور عنایت فرمادین ورنہ نہ پہنچے روپیہ اور نہ
جواب پر فدوی کو دعوی کرنا پڑیگا پھر عدالت سمیت خرچہ کے ڈگری کردیگی
خوبی پیدا ہوگی سوا بدنامی کے اور کچھ پھل نہ ملیگا۔ اطلاعاً عرض کیا ہے۔

عرضی فدوی بارو مل مہاجن صدر انبالہ ۶ دسمبر

۱۲ رعیت نواز سلامت

ب اور کورنشات بجالاکر عرض کرتا ہون کہ ایک روز میں اپنے مکان مین بیٹھا
لہ اتنے مین رابرٹ صاحب کا نوکر میرے پاس آیا اور ایک کپڑون کا بقچہ
ور یہ کہا کہ مین شام کیوقت آکر لیجاؤنگا اگرچہ مینے بہت سا انکار کیا پر اُسنے
اہ مخواہ رکھکر چلا ہی گیا اور تین دن کے بعد میرے مکان پر ڈپٹی انسپکٹر
اشی جولی تو وہ بقچہ کپڑون کا لے لیا اور مجھے بھی پکڑ کر لے چلے ہر چند کہ مینے کہا
ور نہین ہون مجھے کیون پکڑتے ہو ایک بھی نہ مانی ہمراہ لاکر حوالات مین قید
ر کہا کہ تو چور ہے اب ایک مہینہ گذرتا ہے کہ مین بیگناہ قید مین ناحق پڑا ہوا ہون
ات کچھ نہین ہوئی میری فریاد کوئی نہین سنتا بیفائدہ بھوکا پیاسا مرتا ہون
ار و بار سب خراب ہو رہے ہین۔ اسلئے یہ عرضی بھیجی ہے کہ عدالت تحقیق حال فرماکر
کرے اگر مجھپر قصور ثابت ہو تو بلاشک قانون کے موافق سزا دیوے نہین تو قید
ر دیا جاوے۔

عرض

فدوی غلام محمد رئیس شہر بجنور معروضہ ۱۲ مارچ ۱۸۹۷ء

رعایا پرور سلامت

عرض یہ ہے کہ کل کے دن ایک پروانہ حضور کا بندہ کے نام اس مضمون کا پہنچا کہ
ریخ اس مہینہ مین ایک پلٹن بارہ نمبر اور ایک رسالہ نمبر اونیس اس پڑاؤ پر پہنچیگا سو بندوبست
ی مرغی اور انڈہ و دانہ کا مغل کی سرا مین پورے پورے طور پر کرنا واجب ہے سو عالیجاہ غلام نے
حکم کے مطابق سب انتظام اچھی طرح سے کر لیا ہی حضور خاطر جمع فرمادین ہمیشہ خدمات لایقہ سے یاد فرماتے
لاعا عرض کیا ہے سرکار کا خیر خواہ چتر سنگہ نمبردار معروضہ چھٹی تاریخ ماہ حال سنہ روان

کہ فدویان کے پاس مصالحہ اینٹ پتھر چونہ وغیرہ سب کچھ موجود ہے مگر آجکل جو ہیا
ہیضہ کی سخت ہو رہی ہے اور پچاس ساٹھ آدمی ہر روز مرجاتے ہین۔ راج مست
مزدور بالکل نہین ملتا اسلئے عرضی دیکر امیدوار ہین کہ مہربانی فرماکر اقرارنامہ بدلد
کہ بعد پیدا ہونے تندرستی اور دور ہوجانے اس بلا ہیضہ کے ہم فدیان عمدہ طور
کام پورا کرینگے۔ لاچاری سے عرض کیا ہے۔

عرضی فدویان گوپی چند و متھرا داس ٹھیکہ دار مورخہ ۳۔ جنوری

نمبر ۸ بندہ نوازا

فدوی گوپال ولد نرایندا اس کی عرض یہ ہے کہ پرسون سات بجے شام کے کا ہن
سپاہی حضور کی پلٹن کا میری دکان پر آیا اور چھہ روپیہ آٹھ آنہ کا سودا خرید
مینے قیمت مانگی تو کہا کہ بعد پورا ہوجانے اس مہینہ کے تنخواہ ملنے پر روپیہ دو
مینے اُدھار دینے سے انکار کیا کیونکہ ایک دفعہ پہلے بھی اُس نے مجھ سے
دو روپیہ آٹھ آنہ کا لیا تھا اور طلب پر صرف دو روپیہ دئے تھے اس سبب
مجھکو اُدھار دینا منظور نہ تھا اس سبب سے اس نے فوراً میرے ایک تھپڑ مارا ا
چار پانچ گالیان دیکر جلد بھاگ گیا اس بات کا سب بازار گواہ ہے حضور ا
معاملہ کو دریافت کرکے نامبردہ کو سزا دیوین تو بہتر ہے۔ فقط ۲ جون

نمبر ۹ رعیت پرور اسلامت

باشندگان کرنال کی گذارش یہ ہے کہ حضور کی پلٹن کے کئی ایک گورے

مین بہت سے گانون بہہ گئے ہین اور آدمی بھی مکانون کے نیچے دبکر مرگئے ہین
یہ عرضی بھیجکر فدوی امیدوار ہے کہ اگر دوسو روپیہ پیشگی خزانہ سے ملجاوے تو اچھا
ہے تنخواہ مین سے کاٹ ہوجایا کرے گی ورنہ بسبب خرابی مکان کے بہت دقت
ہوگی مناسب سمجھکر عرض کیا ہے۔

عرض

فدوی غلام محمد از موضع کشن پور معروضہ ۴ر اگست ۸۲ء

نمبر ۶ میجر صاحب بہادر زیادہ ہو درجہ حضور کا

غلام کے گھر سے ایک خط اس مطلب کا فدوی کے نام پر پہنچا ہے کہ میری بی بی کے لڑکا
پیدا ہوا تھا لڑکا بھی پورے دنون کا نہ جنما تھا۔ سو بھگوان کی تقدیر سے لڑکا اور بی بی دونون
مرگئے۔ خرابی یہ ہوئی کہ وہ پلنگ پر فوت ہوئی سو ہمارے دھرم مین یہ بڑا گناہ ہے
اس بات سے اسکے پھول لیکر تیرتھ پر جانا پڑتا ہے۔ اسلئے یہ عرضی دیکر امیدوار ہے
کہ دو مہینہ کی چھٹی دیجاوے تو مہربانی ہے میرا پچھلا حق رخصت کا بھی ہے۔ فقط

عرض

فدوی جواہر لعل کمپنی دوسری پلٹن ۱۳

نمبر ۷ بندہ نواز سلامت

فدویان گوپی چند و متھرا داس ٹھیکہ دار ان کی عرض یہ ہے جو کہ ہمنے حضور سے ٹھیکہ شفاخانہ
کے بنا دینے کا لیا ہے اور اقرار سات مہینہ مین تیار کر دینیکا لکھدیا ہے اب عرض یہ ہے

کہ فدویان کے پاس مصالحہ اینٹ پتھر چونہ وغیرہ سب کچھ موجود ہے مگر آجکل جو ہیا
ہیضہ کی سخت ہو رہی ہے اور پچاس ساٹھ آدمی ہر روز مرجاتے ہین۔ راج مز
مزدور بالکل نہین ملتا اسلئے عرضی دیکر امیدوار ہین کہ مہربانی فرماکر اقرارنامہ بدلہ
کہ بعد پیدا ہونے تندرستی اور دور ہوجانے اس بلا ہیضہ کے ہم فدیان عمدہ طو
کام پورا کرینگے۔ لاچاری سے عرض کیا ہے۔

عرضی فدویان گوپی چند و متھرا داس ٹھیکہ دار مورخہ ۳۔ جنوری

نمبر ۸ بندہ نوازا

فدوی گوپال دلدر ایند اس کی عرض یہ ہے کہ پرسون سات بجے شام کے کا ہن
سپاہی حضور کی پلٹن کا میری دکان پر آیا اور چھہ روپیہ آٹھ آنہ کا سودا خر
مینے قیمت مانگی تو کہا کہ بعد پورا ہوجانے اس مہینہ کے تنخواہ ملنے پر روپیہ د
مینے اُدھار دینے سے انکار کیا کیونکہ ایک دفعہ پہلے بھی اُس نے مجھ سے
دو روپیہ آٹھ آنہ کا لیا تھا اور طلب پر صرف دو روپیہ دئے تھے اس سبب
مجھکو اُدھار دینا منظور نہ تھا اس سبب سے اس نے فوراً میرے ایک تھپڑ مارا ا
چار پانچ گالیان دیکر جلد بھاگ گیا اس بات کا سب بازار گواہ ہے حضور ا
معاملہ کو دریافت کرکے نامبردہ کو سزا دیوین تو بہتر ہے۔ فقط ۲ جون

نمبر ۹ رعیت پرور اسلامت

باشندگان کرنال کی گذارش یہ ہے کہ حضور کی پلٹن کے کئی ایک گورے

نمبر ۱ غریب پرور سلامت

جنابعالی - فدوی نے سنا ہے - کہ آپکو مالاکنڈ کی لڑائی کے واسطے گماشتونکی ضرورت ہے - اسلئے یہ عرضی دیکر امیدوار ہون کہ میری پرورش کسی گماشتہ کی جگہہ پر فرمائی جاوے - مین انگریزی فارسی خوب لکھہ پڑھہ سکتا ہون - نیز ضمانت کا روپیہ بھی میرے پاس موجود ہے -

عرضی

عرض

فدوی سنت سنگہ تاریخ ۲۳ اگست ۱۸۹۷ عیسوی

نمبر ۲ غریب نواز

میرا بھائی جو آپکی خدمت مین بہت مدت سے نوکر تھا - اور اب دو مہینے کی چھٹی بہ سبب بیماری کے لیکر گھر پر آیا تھا - سو کل رات کو دو بچے اور ایک بیوہ چھوڑ کر مرگیا - حضور کوئی ایسی جائداد نہین ہے جس پر ہم سب ملکر گذارہ کرین - لہذا امیدوار ہون کہ مجھکو اسکی جگہہ پر مقرر کیا جاوے واجب جانکر عرض کیا -

فدوی

محسن علی مورخہ ۲۴ اکتوبر ۱۸۹۵ء

نمبر ۳ بحضور جناب کرنیل صاحب بہادر

جنابعالی - گذارش فدوی اکشن سنگہ سپاہی کی یہ ہے کہ گوپال سنگہ نائک نے

NOTE.—The English of all the difficult words and sentences in the following 50 Petitions will be found at the end of this work.

	نستعلیق	شکستہ		نستعلیق	شکستہ		نستعلیق	شکستہ		نستعلیق	شکستہ
Sang	سنگ	سنگ	Makár	مکار	مکار	Kalb	کلب	کلب	Káf	ک	ک
Nakl	نقل	نقل	Ilm	علم	علم	Liyákat	لیاقت	لیاقت	Lám	ل	ل
Sharm	شرم	شرم	Amn	امن	امن	Mu'alam	معلم	معلم	Mím	م	م
Kadrdán	قدردان	قدردان	Intazám	انتظام	انتظام	Naṣíhat	نصیحت	نصیحت	Nún	ن	ن
'Adú	عدو	عدو	'Awám	عوام	عوام	Walayat	ولایت	ولایت	Wáo	و	و
Shubah.	شبہ	شبہ	Tuhmati	تہمت	تہمت	Hidáyat	ہدایت	ہدایت	He	ہ	ہ
Irzí	عرضی	عرضی	Iráda	ارادہ	ارادہ	Yád	یاد	یاد	Ye	ی	ی
Wazíh	وضیح	وضیح	Shaukat	شوکت	شوکت	Yih	یہ	یہ	Ye	ے	ے
Máṣí	معاصی	معاصی	Wálámanáqib	والامناقب	والامناقب	Kátib	کاتب	کاتب			
Garm	گرم	گرم	Muraja	مراجعہ	مراجعہ	Mamlúk	مملوک	مملوک			
Mahrbán	مہربان	مہربان	Ábád	آباد	آباد	Do	دو	دو			
Kú	کہ	کہ	Kí	کی	کی	Lá'l	لعل	لعل			
Nahín	نہین	نہین	Ján	جان	جان	Mawarkha	مورخہ	مورخہ			

In the following table are shown the chief characteristics of the two ordinary styles of Urdu hand writing. After carefully grasping the detached *Shikastha* forms, the student should note how the letters are joined together in the body of a word. Examples are given. The letters are joined in accordance with certain fixed principles and not haphazard as at first-sight would appear to be the case.

شکستہ	نستعلیق		شکستہ	نستعلیق		شکستہ	نستعلیق		شکستہ	نستعلیق	
ا	ا	Alif	آتش	آتش	Atish	شرابب	شراب	Sharáb	بردا	بردا	Bardá
ب	ب	Be	بادام	بادام	Bádám	صبر	صبر	Sabr	خواب	خواب	Khawáb
ج	ج	Jím	جام	جام	Jám	انگیز	انگیز	Angez	صحیح	صحیح	Sahíh
د	د	Dál	دودہ	دودہ	Dúdh	خراب	خراب	Kharáb	داؤد	داؤد	Dáúd
ر	ر	Re	ریل	ریل	Rel	عرب	عرب	Arb	رحم	رحم	Rahm
س	س	Sín	سرخ	سرخ	Surkh	اسم	اسم	Ism	مقدس	مقدس	Mukadas
ص	ص	Suád	صبح	صبح	Subah	نصیب	نصیب	Nasíb	فیض	فیض	Faiz
ط	ط	Toe	طریق	طریق	Tariq	نظیر	نظیر	Nazír	غلط	غلط	Ghalat
غ	غ	Ghain	غرور	غرور	Ghurur	بغض	بغض	Bughz	فروغ	فروغ	Faugh
ف	ف	Fe	فکر	فکر	Fikr	سفیر	سفیر	Safir	سیف	سیف	Saif

Undersigned begs to offer his services as a Teacher in Native Languages *i. e.*, Hindustani, Punjabi, &c., (especially in Punjabi being his Native Language,) and he has passed several Civil and Military Officers from whom he has obtained extraordinary chits

He can also correct Exercise through correspondence.

JAWAHIR SINGH, R. H. A. MUNSHI.

And Author of Punjabi Guide, English to Punjabi Vocabulary, and Urdu Teacher.

Sudder Bazar, Umballa.

*NEW AND SECOND HAND BOOKS FOR SALE AND PURCHASE.

COPIES OF FEW TESTIMONIALS
OF
JAWAHIR SINGH
R. H. A. Munshi, Sudder Bazar, Umballa.

1. Munshi Jawahir Singh instructed me for three months for the Lower Standard of Hindustani and succeeded in passing me. I consider him painstaking and capable.

UMBALLA, July 6th 1885. (Sd.) F. C. BOWER, LIEUTENANT, R. H. A.

2. Munshi Jawahir Singh has taught me a lot of Hindustani in camp. He has interpreted for me to the Syces and transport Drivers in various languages He is a good Munshi.

(Sd. L. BELL, LIEUTENANT, R. A., IN CAMP AT UMBALLA. 30th November 1885.

3. Munshi Jawahir Singh, Gulab Singh, has taught me Hindustani for a fortnight, and I have found him very punctual and painstaking.

CUMBERLAND HOUSE, Umballa, 30th January 1886. (Sd.) E. G. HANNING, LEB,

4. Munshi Jawahir Singh taught me Hindustani for a short time, and I passed the Lower Standard easily. He is a very painstaking and able teacher, successfully preparing candidates for examinations in Hindustani, Punjabi, Persian and Sindhi

UMBALLA, October 19th 1886. (Sd.) G. H. UNDER-DOWN, SCHOOL MASTER, Queen's Bays.

5. Munshi Jawahir Singh has been attached to the Royal Horse Artillery School, at Umballa for 2½ years, during which time he has given satisfaction in every respect.

UMBALLA, 17th December 1886. (Sd.) T. VANSTAUBENZY, LIEUT.-COL. R. H. A., Sirhind Division.

6. I worked Punjabi with Munshi Jawahir Singh, R. H. A, for four months, at the end of which time on 10th January 1887, I passed. I previously knew nothing of the language. I consider him a very capable Munshi. He has a good system of teaching, knows English well, and is exceedingly painstaking. I recommend him strongly.

UMBALLA, 1st February 1887. (Sd.) C F. MINCHIN, LIEUT., 1st PUNJAB CAVALRY. P. F. F. Attached 2nd, D. Gds. (Queen's Bays.)

7. I studied Punjabi with Munshi Jawahir Singh for six months and successfully passed the examination held on 11th July 1897, I consider him very paintaking and proficient in Punjabi.

UMBALLA, 5th August 1897. (Sd.) G. H. UNDERDOWN, SCHOOL MASTER, 2nd Dragoon Guards.

8. Munshi Jawahir Singh taught me for the space of four months in the Punjabi Language, at the end of which time I passed the Higher Standard successfully

I consider him a very good Punjabi Munshi; he is attentive, punctual painstaking in preparing candidates for examinations.

UMBALLA, 13rd August 1888. (Sd.) GOTT.

7th

9. I passed the Lower Standard Hindustani last July, having employed Munshi Jawahir Singh for two months.

The result of the examination was very satisfactory to myself and to the Munshi whose tuition had a most sporific effect upon me.

ABBOTABAD, 25th September 1888. (Sd.) R. CHARLES MACWATT, SURGEON, Indian Medical Service.

10 I worked with Munshi Jawahir Singh for one week before going up for Punjabi, which I passed successfully; there was very little time, but he taught me a great deal, and from what I have seen of him I consider him the only really good Punjabi Munshi I know, he has a thorough knowledge of English which is in my opinion most important.

UMBALLA, 8th August 1889. (Sd.) M. COWPER, LIEUTENANT, 10th Bengal Lancers.

11. Munshi Jawahir Singh taught me Punjabi for 2½ months, but owing to illness I could not continue working with him in order to pass in January. He is very painstaking and knows English very well. He is by far the best Munshi for Punjabi in this Station.

UMBALLA, 5th December 1889. (Sd.) F. TWEDDELL, LIEUTENANT, 8th P. I.

12 I worked with Munshi Jawahir Singh for one month at the end of which I passed the Lower Standard in Hindustani according to the old test. I consider him an excellent teacher, very hard working and takes a lot of trouble with his pupils. I shall be glad to recommend him to any body.

UMBALLA, January 21st 1890. (Sd.) F. G. CLINTON HUMFREY, LIEUTENANT, 7th Dragoon Guards.

13 Lady Thomas has had Munshi Jawahir Singh, of the Royal Horse Artillery, to teach her, She found him very patient and clever, and was extremely sorry to have to give up her lessons on leaving for England.

UMBALLA, 6th January 1890.

14. I read Punjabi with Munshi Jawahir Singh about four months passing the Exmination at Lahore in January 1890, (in which only his pupils passed). I consider him in every respect first class Munshi for the Language.

UMBALLA, 1890. (Sd.) LANCE-CORPORAL ALLEYNE, 2nd Queen's.

15. Munshi Jawahir Singh taught me in the Punjabi Language for a period of six months, after which I passed the prescribed examination at Mian Mir on 10-1-90. At the same examination "Thirteen" candidates were present out of which only two were successful, and they were the pupils of Munshi Jawahir Singh.

This man is known through the Punjab as the best Munshi, and that his pupils never or very seldom fail. He is also a very steady, hard-working and respectful man, and I, with pleasure recommend him to any one that wishes to learn the Native languages.

UMBALLA, 18th December 1890. (Sd.) V. DUNNE, SERGEANT, O. D.

16 Munshi Jawahir Singh gave me lessons in Hindustani when I first arrived at Umballa, and helped me on greatly.

UMBALLA, April 19th 1890 (Sd.) ALICE, KNOX.

17. Munshi Jawahir Singh taught me for the H. S. Hindustani for a few weeks, and suc- ssfully passed me. He is an excellent Munshi and all who have ever studied with him have a very gh opinion of his capabilities. Should I remain in Umballa I shall certainly study Punjabi with n in which language he has had extraordinary success with his pupils as his chits show. He is a st class Munshi in every respect, and needs no further recommendation on my part.

UMBALLA, rd December 1890. (Sd.) H. F. A. PEARSON, 23rd Pioneers.

18. Jawahir Singh, Munshi to R. H. A., has passed me in the Lower Standard, and I am w working with him for the Higher. I consider him an excellent teacher and well up to his work every way.

UMBALLA, 11th August 1891. (Sd.) W. N. EVANS, LIEUT. 10th Bengal Lancers.

19. Munshi Jawahir Singh taught me for three months and succeeded in passing me the ower Standard. I consider him painstaking and competent.

UMBALLA, 9th September 1891. (Sd.) R. E. BENETE, Lieutenant R. H. A.

20 Munshi Jawahir Singh passed me in the H. S. Hindustani, he is in my opinion a very telligent and hardworking man, and I can confidently recommend him.

UMBALLA. 2th December 1892. (Sd.) W. N. EVANS, LIEUT., 10th Bengal Lancers.

21. Jawahir Singh, Munshi, R. H. A., passed me for the Lower Standard in 3 months, and I n recommend him to any one, as hardworking and intelligent.

UMBALLA, 2th December 1892. (Sd.) E. H. S. CULLEN, LIEUT., 23rd Pioneers.

22. Munshi Jawahir Singh, has passed me for the Punjabi Examination. I worked with m for the last two months and found him off the greatest service and very zealous in his work, can thoroughly recommend him to any one who wishes to read Gurmukhi.

UMBALLA, 15th July 1892. (Sd.) E ST. A. WAKE, LIEUT. 10th Bengal Lancers.

23. Munshi Jawahir Singh passed me for Higher Standard (Hindi) in two months. e is a very good teacher and takes great trouble.

UMBALLA, 31st August 1892. (Sd.) BATHUNE, LIEUTENANT, 32nd Pioneers.

24. Jawahir Singh, R. H. A. Munshi, passed me for the Lower Standard October 1892, ter working with me for four months. I consider him the best Munshi in Umballa and am taking m on for the Higher Standard.

UMBALLA, October 1892. (Sd.) W. R. YOUNG, LIEUT., 10th Bengal Lancers.

25. I worked with Jawahir Singh, R. H. A. Munshi, Umballa, for Higher Standard for 3 onths (October to January) at the end of which time I passed, though, I had not been able to work sadily all the time, I can recommend him as a really good man to work with.

RURKI, 30th January 1893. (Sd.) E. H. S. CULLEN, LIEUT., 32nd Pioneers.

26. Jawahir Singh, R. H. A., Munshi, passed me for the Lower Standard January 3rd 1892. I had only worked with him from middle of November 1892. I am taking him on for the H. S. as he is the best Munshi I have met with, yet. He is hardworking and knows English well so that he can explain what he means. I strongly recommend him.

UMBALLA, 16th February 1893. (Sd.) D. DENNE, CAPTAIN, Gordon Highlanders.

27. Munshi Jawahir Singh worked with me for three months, after which I passed the L. S. Hindustani I always found him a hard working and painstaking man, and will take great pleasure in recommending him to any one wishing to pass the L. S. or H. S.

HAFIZABAD, 28th February 1894. (Sd.) A. E. PANET, LIEUT., R. E.

28. Munshi Jawahir Singh passed me for the Lower Standared Hindustani in two months. He is hardworking and painstaking and in my opinion a first rate Munshi to work with. He has taught me Hindi since the last examination, and given me a fair knowledge of the language.

UMBALLA, 15th May 1893. (Sd.) EUSTACE, CHISHOLM.

29. Munshi Jawahir Singh, passed me for the Lower Standard Hindustani in April 1893, after working with him for three months, I consider him a very good Munshi as he is painstaking and knows English and Grammar well.

10th June 1893. (Sd.) H. E. YOUNG, LIEUT. 20th Bengal Lancers.

30. Jawahir Singh taught me for H. S. from end of January to middle of April 1893, when I did not pass though I think it was bad luck, and not his fault as after doing 3 months leave to Kashmir, and no time for any more work owing to musketry, I passed in October 1893 having learnt with no other Munshi for H. S.

15th November 1893. (Sd.) H. D. DENNE, CAPTAIN, Gordon Highlanders.

31. I worked for the Higher Standard examination with Munshi Jawahir Singh during the hot weather and passed the examination in October, I consider him the best Munshi in Umballa.

KOHAT, 11th December 1883. (Sd.) W. E. YOUNG, LIEUT., 16th Bengal Lanbers.

32. I certify that with no further tution than that received from Jawahir Singh R. H. A. Munshi. in three manuscript lessons received through post, I was successfull at the examination held in the Higher Standard Punjabi language on 16th July 1894, under authority of G. O. C. O. No. 78 dated 11th August 1894.

These lessons suggested and were the basis of his Punjabli Guide now in the press.

MIAN MIR, 25th August 1894. (Sd.) JAMES LEE, Lance Corpl. A. and S. Highlanders.

33. Munshi Jawahir Singh, coached me for the Lower and Higher Standard Examinations in Hindustani both of which I passed at the first attempt. As time was very short, (I only read with him for a month for each examination,) the result was due to the trouble he took in teaching, and to the sound system upon which he works, I would strongly recommend him to any one who wishes to read for these examinations.

His knowledge of English is so good that he can explain difficulties to a beginner better than most professing Munshi.

UMBALLA, 24th January 1895. (Sd.) H. V. COWAN, MAJOR, Royal, Horse, Artillery.

42 I worked with Jawahir Singh for about two months and a half for the Lower Standard Urdu. I consider him a very hardworking and painstaking Munshi. I believe I was the only candidate who passed at the Examination held in October 1896 from Umballa.

(Sd). BICKFORD, Lt.
The Queen's Regiment.

43. I was working with Jawahir Singh, for three months for the Lower Standard Hindustani, and passed first trial. I consider him a very good Munshi, well able to instruct, and always found him very hard working and painstaking.

Solon,
31st May 1896.

(Sd) A. A. COLLYER, Lieut.,
1st Bedfordshire Regiment.

44. I passed the Higher Standard in Urdu after working for about four months, mostly by correspondence with Jawahir Singh, R. H. A. Munshi at Umballa. I consider him a most excellent teacher. He is very hard working and painstaking and teaches in a very good system.

Jutogh,
19th July 1896.

(Sd.) C. W. BROWNLOW,
Captain, R. A.

45. This is to certify that Munshi Jawahir Singh passed me for the Lower Standard Urdu in April last. It was entirely due to his excellent knowledge of English and the pains he took with me that I managed to pass. His system of teaching I consider very good.

Malakund,
8th July 1897.

(Sd.) L. L. WHEATLEY, Lieut.,
45th Sikhs.

46 Munshi Jawahir Singh, taught me for the Lower Standard Urdu, which I passed in April last. He is painstaking, has good knowledge of grammar, and his system of teaching appears very good.

Umballa,
30th July 1897.

(Sd). S. GOODE, Lieut.
1st Bedfordshire.

47. I have much pleasure in recommending Moonshi Jawahir Singh's Guide to Punjabi, to all learners of that language who wish to acquire a thorough knowledge of the same within a very short time, it is a book which really reflects great credit and honor on the author. Besides this I worked with Moonshi Jawahir Singh, in correspondence and became quite competent for the H. S. within three week's time. I can recommend Moonshi Jawahir Singh to all who require a genuine and expert tutor in that language. He has my best wishes as I am transferred to Bengal Command, I will be glad to hear of his invariable success in life.

Umballa,
22nd October 1897

(Sd) W. M. McMILLON,
Assistant Surgeon, I. M. S.

48. Jawahir Singh, Munshi R. H. A., Umballa, gave me lessons by post in Punjabi for 2½ months, his style of training was excellent and his papers from the book which has published are so well selected that I passed successfully the examination in January 1897. He was painstaking and considerate in the price he charged for tuition, and I can recommend him to any one requiring a really good Moonshi.

(Sd.) M. BEDEL,
Assistant Surgeon,
I. M. S.

49. Munshi Jawahir Singh, I am sending you by this post a money order for Rs 50, the sum agreed upon should I succeed in my examination. I take this opportunity to thank you for the pains you took with me for L. S. examination, and I consider that my success after practically seven week's work was largely due to your teaching.

9th December 1897.

C. H. MARTIN Lieut.,
4th B. C.

50. I worked with Jawahir Singh, for the Higher and Lower Standard he passed me the latter and the exercise in the former but I was ploughed in the Bagh-o Bahar, I consider him a good Munshi. He speaks English well.

Umballa,
8th November 1897.

J. M. TAYLOR, Lieut.,
R. H. A.

Terms for tuition from the 1st October 1895, Rs. 16 per month for an hour, a day and half of the reward on passing the L. S. and H S. Hindustani, and Rs. 20 per month, and Rs. 150 on passing for the Higher Standard in Punjabi.

34. Jawahir Singh Munshi, passed me for the Higher Standard Hindustani, in three months, Last year after two months working with him I passed the Lower Standard. He is by far the best Munshi I have ever worked with.

DELHI, 1st March 1895. } (Sd) EUSTACE CHISHOLM, Punjab Police.

35. I read Punjabi with Jawahir Singh, R. H. A. Munshi, for one month, and was successful. I consider him an excellent teacher, and he takes a great deal of trouble. At the same examination (July 10th 1895) one candidate passed who prepared himself by correspondence with Jawahir Singh, I found the book (which he is preparing for the press) invaluable.

UMBALLA, 4th September 1895. } (Sd) H. E. COTTERILL, LIEUT., The Queens.

36. Jawahir Singh, Munshi R. H. A., Umballa, gave me lessons by post in Punjabi for 4 or 5 months. His style of training was so excellent and his papers from, the book he is publishing were so well selected that I passed successfully in the Examination in July 1895. He was painstaking and considerate in the price he charged for tuition, and I can recommend him to any one requiring a really good Munshi.

B. D. CANAL, Madhopore, 6th October 1895. } (Sd.) E. HOME, PURVES, *Temporary Engineer.*

Extract from the Umballa Station Orders, dated 22nd February 1895.

98 Veterinary. 37. Babu Jawahir Singh is appointed Interpreter to the Veterinary School, Umballa, with effect from 15th January 1895.

BY ORDER.
H. L. SMITH-DORRIEN, Major,
Assistant Adjutant General.

38. Thanks to Jawahir Singh's instruction I succeeded in passing the Lower Standard sooner than I expected

He is very persevering and hard working, and a good instructor in my opinion.

16th September 1895. } (Sd.) W. A. BOULNOIS, Lieutenant, Royal, Horse, Artillery.

39. I worked at Punjabi for 3 months with Jawahir Singh, R. H. A. Munshi, and at the end of that period passed successfully in the July 1896 Examination.

I should think he is quite one of the best Munshies for Punjabi that can be got and the Grammar that he was publishing at the time and which is the first thing of its kind gave me infinite help.

NOWSHERA, *2nd October 1896.* } (SD.) J. L. STEWART, 2ND LIEUT., *11th (P. W, O.) Bengal Lancers.*

40. I certify that Jawahir Singh, R. H. A. Munshi, Umballa, taught me Punjabi for about five months, after which I successfully passed the Examination held at Mean Meer, on the 10th July 1896. His style of teaching was very good and most of lessons were taken from his Punjabi Guide which was then in Press and which in my opinion is an excellent book not only for those preparing for the Punjabi Examination but for others also, and I can thoroughly recommend it to any one wishing to study the language.

PESHAWAR, *1st September* 1896. } (SD.) F. LAMBERT, *Private 1st Devon Regt.*

41. I worked with Munshi Jawahir Singh, for two months before going up for the Punjabi Examination and was successful in passing after this short period. It is owing to Munshi Jawahir Singh's knowledge of the language, method of teaching and acquaintance with English that so many of his pupils are successful.

UMBALLA, *8th March 1897.* } (SD.) H. F. A. PEARSON, LT., *33rd Pioneers.*

42 I worked with Jawahir Singh for about two months and a half for the Lower Standard Urdu. I consider him a very hardworking and painstaking Munshi. I believe I was the only candidate who passed at the Examination held in October 1896 from Umballa.

(Sd). BICKFORD, Lt.
The Queen's Regiment.

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43. I was working with Jawahir Singh, for three months for the Lower Standard Hindustani, and passed first trial. I consider him a very good Munshi, well able to instruct, and always found him very hard working and painstaking.

Sialon,
31st May 1896.

(Sd) A. A. COLLYER, Lieut.,
1st Bedfordshire Regiment.

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44. I passed the Higher Standard in Urdu after working for about four months, mostly by correspondence with Jawahir Singh, R. H. A. Munshi at Umballa. I consider him a most excellent teacher. He is very hard working and painstaking and teaches in a very good system.

Jutogh,
19th July 1896.

(Sd.) C. W. BROWNLOW,
Captain, R. A.

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45. This is to certify that Munshi Jawahir Singh passed me for the Lower Standard Urdu in April last. It was entirely due to his excellent knowledge of English and the pains he took with me that I managed to pass. His system of teaching I consider very good.

Malakund,
8th July 1897.

(Sd.) L. L. WHEATLEY, Lieut.,
45th Sikhs.

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46 Munshi Jawahir Singh, taught me for the Lower Standard Urdu, which I passed in April last. He is painstaking, has good knowledge of grammar, and his system of teaching appears very good.

Umballa,
30th July 1897.

(Sd). S. GOODE, Lieut.
1st Bedfordshire.

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47. I have much pleasure in recommending Moonshi Jawahir Singh's Guide to Punjabi, to all learners of that language who wish to acquire a thorough knowledge of the same within a very short time, it is a book which really reflects great credit and honor on the author. Besides this I worked with Moonshi Jawahir Singh, in correspondence and became quite competent for the H. S. within three week's time. I can recommend Moonshi Jawahir Singh to all who require a genuine and expert tutor in that language. He has my best wishes as I am transferred to Bengal Command, I will be glad to hear of his invariable success in life.

Umballa,
22nd October 1897

(Sd) W. M. McMILLON,
Assistant Surgeon, I. M. S.

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48. Jawahir Singh, Munshi R. H. A., Umballa, gave me lessons by post in Punjabi for 2½ months, his style of training was excellent and his papers from the book which has published are so well selected that I passed successfully the examination in January 1897. He was painstaking and considerate in the price he charged for tuition, and I can recommend him to any one requiring a really good Moonshi.

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Assistant Surgeon,
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